



2nd Prayer Book is the same as C.25.b.3 in B.M.
1–2

The Contents — 1 page
The Preface — 2 + ¼ pages a. ii.
a. iii
Of Ceremonies Why &c. 3 pages a. iii
The Table & Kalendar - Explaining the order of the Psalms } 1 page
The Table for the order of the Psalms
The order how the rest is to be.
Proper Psalms & Lessons 4 pages
An Almanack for XIX years - 1 page
An Almanack of the Moveable 12 pages
An Act for the Uniformity of Comon Prayer 4 pages
After this, A I, "The order how"

+ There are 5 copies of this Edition in B.M. differing slightly in details (such as capital letters &c) in the Letter Preliminaries of the Book

Wrong in pagination

24

Mary Willett
from her Father
John Rock Bagnall
October 1884

2 copies of this in B. Museum—

C. 25. k. 5 1/1-2 — for 1 Cate, bd with 6 others as this copy

C. 23. b. 26 1/1-2 — very imperfect + dirty

There are 4 peculiarities about this Letter—

(1) It has no Date either on Title page or Colophon

(2) It omits the forme and manner of making &c. at the end

(3) It gives a rather full Calendar, including Asaph May 17 + Barnard May 21

(4) It gives the declaration on Kneeling 5th of 7 Rubrics at end of Common Service

× { Grafton 1552. small folio gives this rubric 4th of 7 Rubrics Mense Augusti

There are 2 copies in B. M. L. C. Wynkyn de Worde dated 1552 a folio (& not like this quarto) one gives the declaration on Kneeling on a fly leaf at the beginning of Communion Service — the other copy omits it altogether

STC 16288

Collated—
~~quite perfect~~
but several leaves at
the beginning frayed
& in bad order

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1552

https://archive.org/details/bookeofcommonpra00chur_5

The booke of common prayer, and administracion of the Sacramentes, and other rytes, and Ceremonies in the Churche of Englande.

Londini, in officina Edouardi whitchurche.

Cum priuilegio ad imprimendum solum.

1550. 1552

xx Beaton 1.5
Ent. May 9, 1935

The Contentes of this Booke.

i. A Preface.

ii. Of Ceremonies, why some be abolished, and some retayned.

iii. The order howe the Psalter is appointed to be read.

iiii. The table for thorder of the Psalmes to bee sayde at Morning and Euening prayer.

v. The order howe the rest of holy Scripture is appointed to be read.

vi. Proper Psalmes and Lessons at Morninge and Euening prayer, for certayne feastes and dayes.

vii. An Almanacke.

viii. The table and Kalender for Psalmes and Lessons, with necessarie Rules, apperteyning to thesame.

ix. Thorder for Morninge prayer and Euening prayer, throughout the yeare.

x. The Letanye.

xi. The Collectes, Epistles and Gospelles, to be vsed at the ministracion of the holy Communion, throughout the yeare.

xii. Thorder of the ministracion of the holye Communion

xiii. Baptisme both Publique and Priuate.

xiiii. Confyrmacion, where also is a Cathechisme for chyldren.

xv. Matrimonie.

xvi. Visitacion of the sicke.

xvii. The Communion of the sicke.

xviii. Buriall.

xix. The thankes geuinge of women after chylde byrth

xx A Comminacion against synners, with certayne prayers to bee vsed dyuerse tymes in the yeare.

The Preface.

THere was neuer any thing by the wit of man so well deuysed, or so sure stablysshed, (which in continuaunce of tyme) hath not been corrupted: as (emōg other thinges) it may plainly appeare by the cōmon prayers in the church, commonly called deuine seruice. The fyrste original and groūd wherof, if a man would searche out by the auncyente fathers, he shall fynde that thesame was not ordayned but of a good purpose, & for a great aduaūcement of godlines. For they so ordred the matter, ỹ all the whole Bible, or the greatest part therof) should be read ouer once in the yere: entēdyng therby, ỹ the Cleargie, and specially suche as were ministers of the congregacion, should (by often readyng and meditacion of Goddes woord) bee stirred by to Godlines themselues, and be more hable also to exhorte other by wholesome doctrine, and to confute them that wer aduersaries to the truth. And further, that the people (by daily hearing of holi scripture read in the church) should continually profit more and more in the knowledge of God, and be the more enflamed with the loue of hys true religion. But these many yeres passed, thys godly and decente order of the auncient fathers, hathe been so altered, broken, and neglected, by plantyng in vncertayne Stories, Legendes, Respondes, Verses, vayne Repeticions, Commemoracions, and Synodalles, that commonlye when anye booke of the Byble was begonne, beefore three or foure Chapiters were read out, all the rest were vnread. And in this sort the booke of Esai was begonne in Aduent, and the booke of Genesis in Septuagesima: but they wer only begonne, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Sainct Paule would haue suche language spoken to the people in the Churche, as they myght vnderstande, and haue profit by hearyng thesame: The seruice in thys churche of Englande (these many yeres) hath been read in Latine to the people, whiche they vnderstode not: so that they haue hearde with theyr eares onely, and theyr heartes, spirite and mynde, haue not been edifyed therby. And furthermore, notwithstandynge that the auncient fathers haue deuided the Psalmes into seuen portions, wherof euery one was called a Nocturne: now of late time, a fewe of them haue been dayly sayd, and oft repeated, and the rest vtterly omitted. Moreouer, the noumbre and hardnes of the rules, called the Pye, and the manyfolde chaungeinges of the seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more busines to find out what should be read, then to reade it when it was found out.

These inconueniences therfore considered, here is set furth suche an order, whereby thesame shalbee redressed. And for a readynesse in thys matter, here is drawen out a kalender for that purpose, which is playne

and easy to be vnderstanden, wherin (so muche as may be, the reading of holy scriptures is so set furth, that all thinges shalbe done in ordre, without breaking one piece therof from an other. For thys cause be cut of, Anthemes, Respondes, Inuitatories, and suche like thynges, as did breake the continual course of the reading of the scripture. Yet because there is no remedye, but that of necessitie there must be some rules: therefore certayne rules are here set furth, whiche as they be fewe in numbre, so they be playne and easy to bee vnderstanden. So that here you haue an ordre for prayer (as touching the reading of holye scripture) muche agreable to the mynde and purpose of tholde fathers, and a greate deale more profitable and commodious, then that which of late was vsed. It is more profitable, because here are left out many thinges, whereof some be vntrue, some vncertayne, some vayn and superstitious, and is ordeyned nothing to be read, but the very pure woorde of God, the holye scriptures, or that whiche is euidentlye grounded vpon the same: and that in suche a language and ordre, as is most easy and playne for the vnderstanding, both of the readers and hearers. It is also more commodious, bothe for the shortnes thereof, and for the playnnes of the ordre, and for that the rules be fewe and easy. Furthermore, by this ordre, the Curates shal nede none other bookes for their publique seruice, but thys booke and the Byble: By the meanes whereof, the people shall not bee at so greate charge for bookes, as in tymes past they haue been.

And where heretofore there hath been greate diuersitie in saying and syngyng in churches within this realme, some folowing Salisbury vse, some Hereforde vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hence foorth, all the whole Realme shall haue but one vse. And if any woulde iudge thys waye more paynfull, because that all thynges must be read vpon the booke, whereas before by the reason of so often repetition, they coulde saye many thinges by heart: If those men will weigh their labour, with the profite and knowledge whiche daylye they shall obteyne by readyng vpon the booke, they will not refuse the payne, in consideration of the great profite that shall ensue therof.

And forasmuche as nothyng can almost bee so playnelye sette foorth, but doubtes maye ryse in the vse and practisyng of the same: To appease all suche diuersitie (if any aryse) and for the resolution of al doubtes, concernyng the maner howe to vnderstande, dooe and execute the thynges conteyned in thys booke: The parties that so doubte, or diuersly take anye thynge, shall alwaye resorte to the Bysshoppe of the Dyocesse, who by hys discretion shall take ordre for the quieting and appeasyng of the same, so that the same ordre be not contrarye to anye thynge conteyned in thys booke. And if the Bysshoppe of the Dyocesse be in anye doubte, then may he sende for the resolution therof vnto the Archebishoppe.

Though it be appoynted in the aforewritten Preface, that all thynges shalbe read and songe in the Churche, in the englishe tongue, to the ende that the congregacion may be thereby edifyed: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that

that they themselues doe vnderstande.

And all Priestes and Deacons, shalbe bound to say dayly the Morning and Euening prayer, either priuately or openly, except they ber letted by preachinge, studyinge of dyuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery Parishe Church, or Chapel, beeing at home, & not beeing otherwyse reasonably letted, shall saye the same in the Parishe Churche or Chapell where ye ministreth, and shall tolle a belle thereto, a conuenient tyme before he beginne, that such as be disposed may come to heare Gods woorde, and to praye with him.

Of Ceremonies, why some bee abolished, and some retayned.

IF such Ceremonies as be vsed in the church, and haue had theyr beginninge by the institucion of man: some at the fyrste were of godlye entent and purpose deuysed, and yet at length turned to vanitie and superstició: some entred into the church by vndiscrete deuocio, & suche a zeale as was without knowledge: and forbeecause they were winked at in the beeginninge, they grewe daylye to more and more abuses: which not onely for theyr vnprofytablenes, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cutte away and cleane reiected. Other there be, which although they haue been deuysed by man: yet it is thoughte good to reserue them styll, aswell for a decent order in the Church (for the which they were first deuised) as because they parteyne to edificacion: whereunto all thinges done in the Churche (as the Apostle teacheth) oughte to bee referred. And althoughe the keepinge or omittinge of a Ceremonie (in it selfe consydered) is but a small thinge: yet the wylfull & contempteous transgression and breaking of a common order and discipline, is no small offence before God.

Let all thinges be done emonge you (sayth S. Paule) in a semely & due order. The appoyntmente of the whiche order parteyneth not to priuate mẽ: therfore no mã ought to take in hand, nor presume to appoynte or alter any publike or commõ order in Christes church, except he be lawfully called and authorized thereunto.

And whereas in this our tyme, the myndes of men are so dyuerse, that some thinke it a great matter of conscience to departe frõ a piece of the least of their Ceremonies (they be so addicted to theyr olde customes:) and agayn on the other syde, some bee so newe faungled, that they would innouate al things: and so do despise thold, that nothing can like them,

them,but that is newe:it was thoughte expediente, not so muche to haue respecte howe to please and satisfie eyther of these parties,as howe to please God,and profite thē both. And yet lest any man should be offended (whom good reason mighte satisfye) here be certayne causes rendred, why some of the accustomed Ceremonies be put awaye, & some retayned and kept styll.

Some are put away, because the great excesse & multitude of thē hath so encreased in these latter dayes, that the burthen of them was intollerable:whereof S. Augustine in his tyme complayned, that they were growen to such a noumbre, that the state of Christian people was in worse case(concerning that matter)then were the Iewes. And he counsayled that such yoke and burthen should be taken away,as tyme would serue quietly to doe it.

But what would S. Augustine haue said,yf he had seen the Ceremonies of late daies vsed emonge vs:whereunto the multitude vsed in his tyme, was not to bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound & darken,thē declare & set forth Christes benefites vnto vs.

And besides this, Christes Gospel is not a Ceremonial lawe(as much of Moses lawe was)but it is a religion to serue God,not in bondage of the figure or shadowe,but in the freedō of spirite, being content onely with those Ceremonies,which doe serue to a decent ordre and godly discipline,and suche as be apte to stirre vp the dull mind of mā to the remēbraunce of his duetye to God, by some notable and special signification,whereby he might be edified.

Furthermore, the moste weyghtie cause of thabolichement of certayn Ceremonies was, that they were so farre abused, partely by the superstitious blyndnesse of the rude and vnlearned, and partelye by the vnsaciable auarice of suche as soughte more theyr owne lucre, then the glory of God:that the abuses coulde not well be taken awaye, the thing remayning styll. But now as concerning those persones,which peraduenture wilbe offended, for that some

of thold Ceremonies are reteyned still: yf they consider that without some Ceremonies, it is not possible to keepe any order, or quiet discipline in the church: they shal easely perceyue iust cause to reforme theyr iudgemētes. And yf they thinke much, that any of thold do remaine, & would rather haue al deuised a new: Thē suche mē graunting some Ceremonies conueniēt to be had, surely where the olde maye be wel vsed, there they can not reasonably reproue the old, onely for their age, without bewrayeng of theyr own folye. For in such a case, they ought rather to haue reuerence vnto thē for theyr antiquitie, yf they wyl declare thē selues to be more studious of vnitie & concord, then of innouatiōs & newe fanglenes: which (almuch as may bee with the true setting forth of Christes religion) is alwayes to be eschewed. Furthermore, such shal haue no iust cause with ỳ Ceremonies reserued, to be offended. For as those be take away, which were most abused, & dyd burthē mens consciences without anye cause: so the other that remayne, are retayned for a discipline and order, which (vpō iust causes) may be altered & chaunged, & therefore are not to bee esteemed equal with gods lawe. And moreouer, they be nether darke nor dombe Ceremonies: but are so set forth, that euery mā may vnderstand what they doe meane, & to what vse they doe serue. So that it is not like that they in tyme to come, should bee abused as the other haue been. And in these our doynges, we condemne no other nacions, nor prescribe any thinge, but to our owne people onely. For we thinke it conuenient that euery countrey shoulde vse suche Ceremonies, as they shal thinke best to the setting forth of Gods honour or glory, & to the reducing of the people to a most perfect & godly liuing, without errour or superstitiō.

And that they should put awaye other thinges which from tyme to tyme they perceyue to bee moste abused, as in mennes ordinaunces it often chaunceth dyuerselye in dyuerse countreyes.

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¶ An Acte for the vnifor-mitie of common prayer, and administra-cion of the Sacramentes.

WHere there hath been a very Godly ordre set forth by auctoritie of Parlamẽt, for common prayer and administracio of the Sacramentes, to bee vsed in the mother tongue within this Church of England, agreable to the word of god and the primatiue Church, very cõfortable to al good people, desiring to liue in Christen conuersacion, & moste profytable to the state of this Realme: vpon the which, the mercy, fauour, and blessinge of almightie God, is in no wyse so readyly & plentuously powred, as by commõ prayers, due vsing of the Sacramentes, & often preaching of the gospel, with the deuocion of the hearers: And yet this notwithstanding, a great noumbre of people, in dyuerse partes of this realme, folowing theyr owne sensualitie, and lyuing, eyther withoute knowledge or due feare of God, doe wilfully and damnably before almightie God, absteyne and refuse to come to theyr Parishe Churches and other places, where commõ prayer, administracion of the Sacramentes, & preaching of the word of God is vsed, vpon the Sundayes and other dayes, ordeyned to be holy dayes.

For reformacio hereof, be it enacted by the King our souereygne lord, with thassent of the Lordes and commons, in this present Parlament assembled, and by the auctoritie of the same, that frõ, & after the feast of all Sainctes nexte comming, al & euery person, & persons, enhabiting within this Realme, or anye other the kinges Maiesties dominions, shal diligently and faythfully, (haunge no laweful or reasonable excuse to be absente) endeuoure thẽselues to resorte to their Parishe Churche, or Chapell accustomed, or vpõ reasonable let therof, to some vsual place, where common prayer & suche seruice of God shalbe vsed in such tyme of let,

of let, vpon euery Sunday, and other dayes, ordayned and vsed to be kept as holy dáies, & then, and there to abide, orderly, & soberly, during the time of the cõmon prayer, preachinges, or other seruice of God, there to be vsed & ministred, vpon pain of punishmẽt by ỹ Censures of the church.

And for the due execucion herof, the Kinges most excellent maiestie, the Lordes temporal, and all the Commons in this presente Parlament assembled, dooeth in Goddes name, earnestly require and charge all tharchbishoppes, Bishoppes, and other Ordenaries, that they shall endeuour themselues to the vttermoste of theyr knowledges, that the due and true execuciõ herof may be had throughoute theyr Dyocesses and charges, as they will aunswere before God, for such euils and plages, wherwith almyghtye God may iustly punishe his people, for neglecting thys good and wholesome lawe.

And for their auctoritie in this behalf, be it further likewise enacted by the auctoritie aforesayde, that all and singuler thesame Archbishops, Bishops, & all other theyr officers, exercising ecclesiasticall iurisdiccion, aswel in place exempt, as not exempt, within theyr Dyocesses, shall haue full power and auctoritie by this act, to refourme, correct and punishe, by Censures of the churche, all and singuler persones whiche shall offende within anye theyr iurisdiccions or Dyocesses, after the sayd feast of al sainctes next comming: agaynst this acte and statute, anye other lawe, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered, to the contrary notwithstanding.

And because there hath arisen in the vse and exercise of the foresayde common seruice in the Churche heretofore sette forth, diuerse doubtes for the fashion and maner of the ministracion of thesame, rather by the curiositie of the minister and mistakers, then of any other woorthy cause: therfore aswell for the more playn and manifest explanacion hereof, as for the more perfeccion of the sayde order of cõmon seruice, in some places where it is necessari to make thesame prayer and fashion of seruice more earneste and

fitte,

fitte to stire christian people to ꝑ true honoring of almighty God: The kinges most excellent maiestie, with thassent of the lordes and Commons in this ꝑsẽt Parlament assembled, and by thauctoritie of thesame, hath caused the forsayde ordre of common seruice, entituled, The booke of common prayer, to be faithfully & godlye perused, explaned, and made fulli perfect: & by the forsaid auctoritie, hath annexed and ioyned it, so explaned and perfected to this ꝑsent statute, adding also a fourme and maner of making & consecrating of Archebishops, Bishops, ꝑsstes and Deacons, to be of like force, auctoritie & value, as thesame like forsayd booke entituled, The booke of common prayer, was before: and to be accepted, receued, vsed and estemed in like sort and maner, & with thesame clauses of ꝑuisions and excepcions, to al ententes, constructions and purposes, as by the Acte of Parlamente made in the second yere of the kinges maiesties reigne, was ordeyned, limited, exꝑsse, and appoynted for the vnifformitie of seruice, and administracion of the Sacramentes throughout the realme, vpō such seueral paynes, as in the sayd Act of Parlament is exꝑsse. And the sayd former Act to stande in full force and strength, to all ententes and constructions, & to be applyed, ꝑactised, and put in vre, to, and for the establishyng of the boke of common ꝑaier, now explaned, & hereunto annexed: & also ꝑ sayd fourme of making of Archbishops Bishops, ꝑsstes, and Deacons, hereunto annexed, as it was for ꝑ former boke. And by thauctoritie aforesayd it is now further enacted, that yf anye maner of person, or persones, enhabiting, & being within this Realme, or any other the kynges Maiesties dominions, shall after the sayde feaste of all Sainctes, willyngly, and wittyngly, heare and bee ꝑsent at any other maner, or fourme of common ꝑayer of administracion of the Sacramentes, of makynge of ministers in the Churches, or of any other rites conteyned in the boke annexed to thys acte, then is mencioned and sette forth in the sayd boke, or that is contrary to the fourme of sundry ꝑuisions & excepcions, conteined in the forsayde former

former statute, and shalbe thereof conuicted, according to the lawes of this realme, before the Justices of Assise, Justices of Oyer, and Determiner, Justices of peace in their Sessions, or any of them, by the verdict of twelue men, or by his, or theyr owne confession, or otherwise, shall for the first offence suffre imprisonment, for sixe monethes, without bayle, or mainprise: and for the seconde offence, beyng likewise conuicted, (as is aboue sayd,) emprisonment for one whole yere: and for the third offence, in like maner, emprisonment during hys, or theyr lyues. And for the more knowledge to be geuen hereof, and better obseruacion of this lawe: Be it enacted by the auctoritie aforesaid, that al and singuler Curates, shal vpon one Sunday euery quarter of the yere, during one whole yere nexte folowyng the foresayd feast of all Sainctes next coming, reade this present Acte in the Churche, at the tyme of the most assembly: and likewise once in euery yere folowing, at the same time, declaring vnto the people by the auctoritie of the scripture, howe the mercye and goodnes of God hath in all ages been shewed to his people, in theyr necessities and extremities, by meanes of hearty and faythful prayers made to almighty god, specially where people be gathered together with one fayth and mynde, to offre vp their heartes by prayer, as the best Sacrifices that Christian menne can yelde.

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The ordre howe the rest of holy scripture (beside the Psalter) is appointed to be read.

THe Olde Testament is appointed for the fyrst Lessons, at Morning and Euening prayer, and shalbe read through, euerye yere once, except certayne bookes and Chapiters, whiche be least edifying, and might best be spared, and therfore be left vnreadde.

The newe Testament is appointed for the seconde Lessons at Morninge and Eueninge prayer, and shalbe read ouer orderlye euerye yere thryse, beside the Epistles and Gospels: excepte the Apocalips, out of the whiche there be onely certayne Lessons appointed, vpon dyuerse prope feastes.

And to knowe what Lessons shalbe read euery day: kind the day of the moneth in the Kalender folowing, and there ye shal perceiue the bookes and Chapiters that shalbe readde for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons appointed for any feaste, moueable or vnmoueable: then the Psalmes and lessons, appointed in ỳ kalender, shalbe omitted for ỳ time.

Ye must note also, that the Collect, Epistle and Gospel, appointed for the Sundaye, shall serue all the wieke after, excepte there fall some feaste that hath hys proper.

Thys is also to be noted, concerning the Leape yeres, that the .xvi. day of February, which in Leape yere, is counted for two dayes, shall in those two dayes, alter neither Psalme nor Lesson: but thesame Psalmes and Lessons, whiche be sayd the fyrst day, shal also serue for the seconde daye.

Also, whersoeuer the begynning of anye Lesson, Epistle or Gospell is not expressed: there ye must beginne at the begynnyng of the Chapter.

And whereseoeuer is not expressed howe farre shalbe read, there shall you reade to the ende of the Chapter.

¶ Proper Psalmes and

Lessons for dyuerse feastes and dayes, at Morning and Eueninge prayer.

On Christmas day at morning prayer.	Psalme. xix. Psalme. xlv. Psalm. lxxxv	The fyrst Lesson. Esaye. ix. The. ii. Lesson. Luk. ii. vnto And vnto men a good wyll.
At Euening prayer.	Psalm. lxxxix Psalme. cx. Psal. cxxxii.	The fyrst Lesson. Esaie. vii. God spake once agayne to Achas. &c. vnto the ende. The second Lesson. Tit. iii. The kyndnes and loue. &c. vnto. Foolishe questions.
On sainct Stephens daye, at morning prayer	The second Lesson. Actes. vi. and. vii. Stephen full of fayth and power. vnto. And when fourtie yeres were. &c.	
At Euening prayer.	The seconde Lesson. Actes. vii. And when fourtie yeares were expired, there appeared vnto Moyses. &c. vnto. Stephen full of the holy ghost.	
On sainct John the euāgelistes daye, at Morninge prayer.	The seconde Lesson. Apocalip. i. The whole Chapiter.	
At Euening prayer.	The second Lesson. Apocalips. xxii.	
On the Innocentes daye, at Mornig prayer.	The fyrst Lesson. Jerem. xxxi. vnto. Moreouer I heard Ephraim.	
On the Circūcision daye, at Mornig prayer.	The fyrst Lesson. Genesis. xvii. The seconde Lesson. Roma. ii.	
At Euening prayer.	The. i. Lesson. Deu. x. And nowe Israel. &c. The seconde Lesson. Colloss. ii.	
On ỹ Epipha	The fyrst Lesson. Esaye. lx.	

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nie at Mozninge pzayer.	The ſeconde Leſſon. Luke. iii. And it tozned. &c.
At Euening pzayer.	The fyzſt Leſſon. Eſaye. xlix. The ſecond Leſſon. Joh. ii. After this he went downe to Capernaum.
On Wednesday beſoze Eaſter, at Euening pzayer.	The fyzſt Leſſon. Ozee. xiii. xiiii.
On thurſday beſoze Eaſter, at Mozning pzayer.	The fyzſt Leſſon. Daniel. ix.
At Euening pzayer.	The fyzſt Leſſon. Jeremie. xxxi.
On good Fridaye, at Mozning pzayer.	The fyzſt Leſſon. Geneſis. xxii.
At Euening pzayer.	The fyzſt Leſſon. Eſay. liii.
On Eaſter euen, at Mozning pzayer.	The fyzſt Leſſon. zachary. ix.
On Eaſter daye, at Mozning pzayer.	Pſalme. ii. } The fyzſt leſſon. Exo. xii. Pſalme. lvii } Pſalme. Cxi } The ſecõd leſſon. Ro. vi.
At Euening pzayer.	Pſalm. Cxii } Pſal. Cxiiii } The ſecond leſſon. Act. ii. Pſal. Cxviii. }
On Mondaye in Eaſter weke, at Mozninge pzayer.	The ſecond Leſſon. Math. xxviii.
At Euening pzayer.	The ſecond Leſſon. Actes. iii.
On tueſdaye in Eaſter weke, at Mozning pzayer.	The ſecond Leſſon. Luk. xxiiii. vnto. And behold two of them.

At Euening prayer.	The ſecond Leſſon. i. Corinth. xv.
On the Aſcenſion day, at Morning prayer.	Pſalme. lviii. Pſalme. xv. Pſalme. xxi. } The ſecond leſſon. Joh. xiiii.
At Euening prayer.	Pſalm. xxiiii. Pſalm. lxviii. Pſal. Cviii. } The ſecond leſſon. Ephe. iiii.
On Whitſunday, at morning prayer.	Pſalm. xlviii. Pſalm. lxvii. } The ſecond Leſſon. Actes. x. Then Peter opened his. &c.
At Euening prayer.	Pſalm. Ciiii. Pſalm. Cxlv. } The ſecond Leſſon. Act. xix. It foꝛtuned when Apollo went to Corinthum. &c. vnto. After theſe thinges.
On Trinitie ſunday, at Morning prayer.	The fyꝛſt leſſon. Geneſis. xviii. The ſecond Leſſon. Math. iii.
Conuerſion of S. Paule, at morning prayer	The ſeconde Leſſon. Actes. xxii. vnto. They hearde him.
At Euening prayer.	The ſeconde Leſſon. Actes. xxvi.
Saincte Barnabies daye, at morning prayer	The ſecond Leſſon. Actes. xiiii.
At Euening prayer.	The ſecond Leſſon. Actes. xv. vnto. After certayne dayes.
Saincte Johñ Baptiſtes day, at Morninge prayer.	The fyꝛſt Leſſon. Malachi. iii. The ſeconde Leſſon. Math. iii.
At Euening prayer.	The fyꝛſt Leſſon. Malachi. iiii. The ſeconde Leſſon. Math. xiiii. vnto. When Jeſus hearde.

Saincte Peters day, at mozning prayer.	The ſeconde Leſſon. Actes. iii.
At Eueninge prayer.	The ſecond Leſſon. Actes. iiii.
All ſainctes day at Mozning prayer.	The fyrſt Leſſon. Sapien. iii. vnto. Bleſſed is rather the barrayne. The ſeconde Leſſon. Hebze. xi. xii. Sainctes by fayth ſubdued. vnto. Yf you endure chaſtiſinge.
At Euening prayer.	The fyrſt Leſſon. Sapien. v. vnto. His Jeloſie alſo. The ſecond Leſſon. Apocalips. xix. vnto. And I ſawe an Aungell ſtande.

An Almanacke

for.xix.yeares.

Cadet day.	Dominicall letter.	The cicle of the Lune	The epact	The Golden number.	The yere of our Lorde.
rvii.Aprill.	B	xvi	iiii	xiiii	M.D.lii
ii.Aprill.	A	xvii	xv	xv	M.D.liii
rrb.Marche	G	xviii	xxvi	xvi	M.D.liiii
xiiii.Aprill.	F	xviiii	vii	xvii	M.D.lv
b.Aprill	E	xx	xviii	xviii	M.D.lvi
xviii.Aprill	D	xxi	xxix	xix	M.D.lvii
r.Aprill	C	xxii	xi	i	M.D.lviii
xxvi.Marche	B	xxiii	xxii	ii	M.D.lix
xiii Aprill.	A	i	iii	iii	M.D.lx
vi.Aprill.	G	ii	xiiii	iiii	M.D.lxi
	F	iii	xxv	v	M.D.lxii
	E	iiii	vi	vi	M.D.lxiii
	D	v	xvii	vii	M.D.lxiiii
	C	vi	xxviii	viii	M.D.lxv
	B	vii	viii	ix	M.D.lxvi
	A	viii	xix	x	M.D.lxvii
	G	ix	i	xi	M.D.lxviii
	F	x	xii	xii	M.D.lxix
	E	xi	xxiii	xiii	M.D.lxx

¶ January hath.xxxi.dayes.

			Morning prayer.		Euening prayer.	
		¶ Psalmes.	i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesson
iii	A Kalend. Circumcision	i	Ge. xvii	Rom. ii	Deute. x	Collos. ii
	b iiii No.	ii	Genes. i	Math. i.	Genes. ii	Roma. i
xi	c iii No.	iii	iii	ii	iiii	ii
	d Vig. No.	iiii	v	iii	v	iii
xix	e Nonas.	v	vii	iiii	viii	iiii
viii	f viii Id. Epiphanie	vi	Esay. lx.	Luke. iii	Esay. xlix	John. ii
	g vii Id.	vii	Gene. ix	Math. v	Genes. xi	Roma. v
xvi	A vi Id.	viii	xii	vi	xiii	vi
	b v Id.	ix	xiiii	vii	xv	vii
	c iiii Id.	x	xvi	viii	xvii	viii
xiii	d iii Id. Sol in aqua.	xi	xviii	ix	xix	ix
ii	e Vig. Id.	xii	xx	x	xxi	x
	f Idus. Hilarii.	xiii	xxii	xi	xxiii	xi
x	g xix kl. Februarii.	xiiii	xxiiii	xii	xxv	xii
	A xviii kl.	xv	xxvi	xiii	xxvii	xiii
xviii	b xvii kl. Term begin.	xvi	xxviii	xiiii	xxix	xiiii
vii	c xvi kl. Anthoni.	xvii	xxx	xv	xxxi	xv
	d xv kl.	xviii	xxxii	xvi	xxxiii	xvi
xv	e xiiii kl.	xix	xxxiiii	xvii	xxxv	i. Corin. i
iiii	f xiii kl.	xx	xxxvi	xviii	xxxvii	ii
	g xii kl. Agnes.	xxi	xxxviii	xix	xxxix	iii
xii	A xi kl.	xxii	xl	xx	xli	iiii
i	b x kl.	xxiii	xlii	xxi	xliii	v
	c ix kl.	xxiiii	xliiii	xxii	xlv	vi
ix	d viii kl. Con. Paule.	xxv	xlvi	Acte. xvii	xlvii	Act. xxvi.
	e vii kl.	xxvi	xlviii	ma. xviii	xlix	i. Cor. vii
xvii	f vi kl.	xxvii	l	xviiii	Exodi. i	viii
vi	g v kl.	xxviii	Exodi. ii	xx	iii	ix
	A iiii kl.	xxix	iiii	xxvi	v	x
xiiii	b iii kl.	xxx	vi	xxvii	vi	xi
	c Vig. Kl.	i	viii	xxviii	ix	xii

February hath.xxviii.dayes.

		Mozning pzaier.		Euening pzayer.		
		Psalmes.				
		ii. Lesson	ii. Lesso.	i. Lesson.	ii. Lesson	
	d Kalend.	ii	Exodi.x.	Mark.i.	Exodi. xi	i.cor.xiii.
xi	e iiii No. Suri.mary	iii	xix	ii	xiii	xiiii
xix	f iii No. Blase	iiii	xiiii	iii	xv	xv
viii	g Vzid.No.	v	xvi	iiii	xvii	xvi
	A Nonas. Agathe.	vi	xviii	v	xix	ii.cozin. i
xvi	b viii Id.	vii	xx	vi	xxi	ii
v	c vii Id.	viii	xxii	vii	xxiii	iii
	d vi Id.	ix	xxiiii	viii	xxxii	iiii
xiiii	e v Id.	x	xxxiii	ix	xxxiiii	v
iii	f iiii Id. Sol in Vir.	xi	xxxv	x	xl	vi
	g iii Id.	xii	Le.xvii.	xi	Leui. xix	vii
x	A Vzid. Id.	xiii	xx	xii	Nume.x.	viii
	b Ides. Valentine	xiiii	Num.xi.	xiii	xii	ix
xviii	c xvi kl. Marche.	xv	xiii	xiiii	xiiii	x
viii	d xv kl.	xvi	xv	xv	xvi	xi
	e xiiii kl.	xvii	xvii	xvi	xviii	xii
xv	f xiii kl.	xviii	xix	Luk.di.i	xx	xiii
iiii	g xii kl.	xix	xxi	di.i	xxii	Galath.i
	A xi kl. Mildzede.	xx	xxiii	ii	xxiiii	ii
xii	b x kl.	xxi	xxv	iii	xxvi	iii
i	c ix kl.	xxii	xxvii	iiii	xxviii	iiii
	d viii kl. The place of	xxiii	xxix	v	xxx	v
ix	e vii kl. the lepe yere.	xxiiii	xxxi	vi	xxxii	vi
	f vi kl. S. Mathias	xxv	xxxiii	vii	xxxiiii	Epheſi.i
xvii	g v kl.	xxvi	xxxv	viii	xxxvi	ii
vi	A iiii kl.	xxvii	Deute.i	ix	Deute. ii	iii
	b iii kl.	xxviii	iii	x	iiii	iiii
xiiii	c Vlid. Kl.	xxix	v	xi	vi	v

March hath xxxi. dayes.

			Morning praier.		Euening praier.		
			Psalmes.				
			i. Lesson	i. Lesso.	i. Lesson.	ii. Lesso.	
iii	d	Kalend. Dauid.	xxx	Deu. vii	Luk. xii.	Deu. viii	Ephe. vi
	e	vi No. Chadde.	i	ix	xiii	i	Philip. i
xi	f	v No.	ii	xi	xiiii	xii	ii
	g	iiii No.	iii	xiii	xv	xiiii	iii
xix	a	iii No.	iiii	xv	xvi	xvi	iiii
viii	b	Wyd. No.	v	xvii	xvii	xviii	Collos. i
	c	Nonas.	vi	xix	xviii	xx	ii
xvi	d	viii Id.	vii	xxi	xix	xxii	iii
v	e	vii Id.	viii	xxiii	xx	xxiiii	iiii
	f	vi Id.	ix	xxv	xxi	xxvi	i. thessa. i
xiiii	g	v Id. Equinoctiū.	x	xxvii	xxii	xxviii	ii
iii	a	iiii Id. Sol in ariete	xi	xxix	xxiii	xxx	iii
	b	iii Id.	xii	xxxi	xxiiii	xxxii	iiii
x	c	Wyd. Id.	xiii	xxxiii	John. i	xxxiiii	v
	d	Idus.	xiiii	Josue. i	ii	Josue. ii	ii. thes. i.
xviii	e	xvii kl. Aprilis.	xv	iii	iii	iii	ii
viii	f	xvi kl.	xvi	iiii	iiii	iiii	iii
	g	xv kl.	xvii	v	v	v	i. timo. i
xv	a	xiiii kl. Edwarde.	xviii	vi	vi	vi	ii. iii
xiii	b	xiii kl.	xix	vii	vii	vii	iiii
	c	xii kl.	xx	viii	viii	viii	v
xi	d	xi kl.	xxi	ix	ix	ix	vi
	e	x kl.	xxii	x	x	xi	ii. timo. i
	f	ix kl.	xxiii	xii	xi	xx	ii
ix	g	viii kl.	xxiiii	xxi	xii	xxii	iii
	a	vii kl.	xxv	xxiii	xiii	xxiii	iiii
xvii	b	vi kl.	xxvi	Judic. i.	xiiii	Judic. ii	Titus. i
vi	c	v kl.	xxvii	iii	xv	iiii	ii. iii
	d	iiii kl.	xxviii	v	xvi	vi	Phile. i.
xiiii	e	iii kl.	xxix	vii	xvii	viii	Hebre. i.
iii	f	Wyd. kl.	xxx	ix	xviii	x	ii

ℂ Apzill hath xxx. dayes.

			Mozning pzaier.		Euening pzaier.		
		ℂ Psalmes.					
			i. Lesson.	ii. Lesso.	i. Lesson.	ii. Lesso	
	g	Kalend.	i	Judic. xi	Joh. xix.	Judi. xii.	Heb. iii.
ci	A	iiii No.	ii	xiiii	xx	xiiii	iiii
	b	iii No.	iii	xb	xxi	xbi	b
xix	c	Wzid. No. Ambzose	iiii	xbii	Actes. i	xbiii	bi
biii	d	Nonas.	b	xix	ii	xx	bii
xbi	e	viii Id.	bi	xxi	iii	Ruth. i	biii
b	f	vii Id.	bii	ruth. ii	iiii	iii	ir
	g	vi Id.	biii	iiii	b	i. Regu. i	r
xiii	A	v Id.	ir	i. Reg. ii	bi	iii	ri
ii	b	iiii Id. Solmitat.	r	iiii	bii	b	rii
	c	iii Id.	ri	bi	biii	bii	riii
r	d	Wzid. Id.	rii	biii	ir	ir Jacob. i	
	e	Idus.	riii	r	r	ri	ii
xbiii	f	xbiii Kl. Mai.	riiii	rii	ri	riii	iii
bii	g	xbii kl.	xb	riiii	rii	xb	iiii
	A	xbi kl.	xbi	xbi	riii	xbii	b
xb	b	xb kl.	xbii	xbiii	riiii	xix	i. Pet. i
iiii	c	xiiii kl.	xbiii	xx	xb	xxi	ii
	d	xiii kl.	xix	xxii	xbi	xxiii	iii
xii	e	xii kl.	xx	xxiiii	xbii	xxb	iiii
i	f	xi kl.	xxi	xxbi	xbiii	xxbii	b
	g	x kl.	xxii	xxbiii	xix	xxix	ii. Pet. i
ix	A	ix kl. S. George.	xxiii	xxx	xx	xxxi	ii
	b	viii kl.	xxiiii	ii. Reg. i	xxi	ii. Re. ii	iii
xbii	c	vii kl. Marke euā.	xxb	iii	xxii	iiii	i. John. i
bi	d	vi kl.	xxbi	b	xxiii	bi	ii
	e	v kl.	xxbii	bii	xxiiii	biii	iii
xiiii	f	iiii kl.	xxbiii	ir	xxb	r	iiii
iii	g	iii kl.	xxix	ri	xxbi	rii	b
	A	Wzid Kl.	xxx	xiiii	xxbii	xiiii	ii. iii Joh

¶ Maye hath.xxxi. dayes.

			Mozning prayer.		Euening prayer.		
			¶ Psalmes.				
			i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson	
vi	b	Philip & Ia.	i	ii. Re. xb	Act. viii.	ii. re. xbi	Judas .i
	c	vi. No.	ii	xbii	xxbiii	xbiii	Roma. i
xii	d	v. No. The crosse.	iii	xix	Math. i.	xx	ii
viii	e	iiii. No.	iiii	xxi	ii	xxii	iii
	f	iii. No.	b	xxiii	iii	xxiiii	iiii
xbi	g	Bꝛid. No.	bi	iii. reg. i.	iiii	iii. reg. i.	b
v	A	Monas. John beuer.	bii	ii	b	ii	bi
	b	viii. Id.	biii	iii	bi	iiii	bii
xiii	c	vii. Id.	ix	b	bii	ix	biii
ii	d	vi. Id.	x	ix	biii	x	ix
	e	v. Id. Sol in Ge.	xi	xi	ix	xii	x
x	f	iiii. Id.	xii	xiii	x	xiiii	xi
	g	iii. Id.	xiii	xb	xi	xbi	xii
xbiii	A	Bꝛid. Id.	xiiii	xbii	xii	xbiii	xiii
vii	b	Idus.	xb	xix	xiii	xx	xiiii
	c	xbii. kl. Junii.	xbi	xxi	xiiii	xxii	xb
xb	d	xbi. kl.	xbii	iiii. reg. i	xb	iiii. re. ii.	xbi
iiii	e	xb. kl.	xbiii	iii	xbi	iiii	i. Cor. i.
	f	xiiii kl.	xix	b	xbii	bi	ii
xii	g	xiii. kl.	xx	bii	xbiii	biii	iii
i	A	xii. kl. Veline.	xxi	ix	xix	x	iiii
	b	xi. kl.	xxii	xi	xx	xii	b
ix	c	x. kl.	xxiii	xiii	xxi	xiiii	bi
	d	ix. kl.	xxiiii	xb	xxii	xbi	bii
xbii	e	viii. kl.	xb	xbi	xxiii	xbiii	biii
bi	f	vii. kl.	xbi	xi	xxiiii	xx	ix
	g	vi. kl	xxbii	xxi	xxb	xxii	x
xiiii	A	v. kl.	xxbiii	xxiii	xxbi	xxiiii	xi
iii	b	iiii. kl.	xxix	xxb	xxbii	xxb	xii
	c	iii. kl.	xxx	i. Cor. i.	xxbiii	i. Cor. iii	xiii
xi	d	Bꝛid. kl.	xxx	iii	Mark. i.	iiii	xiiii

¶ June hath.xxx.dayes.

			Morning prayer.		Euening prayer.	
		¶ Psalmes.				
			i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
	e Kalend.	i	i.Esd.iiii	Mar. ii.	i. Esd.ix	i. Cor.xv.
xix	f iiii. No.	ii	vi	iii	vi	xvi
viii	g iii. No.	iii	vii	iiii	vii	ii. Cor. i.
xvi	A Prid. No.	iiii	viii	v	viii	ii
v	b Nonas.	v	ix	vi	x	iii
	c viii. Id.	vi	ii.Esd. i	vii	ii.esd. iii	iiii
xiii	d vii. Id.	vii	iiii	viii	v	v
ii	e vi. Id.	viii	vi	ix	viii	vi
	f v. Id. Edmond.	ix	ix	x	xiii	vii
x	g iiii. Id.	x	Hester.i	xi	Hesse.ii.	viii
	A iii. Id. Barnabe.	xi	iii	Act.xiiii	iiii	Actes.xv.
xviii	b Prid. Id.	xii	v	Mar.xii	vi	i.Cor.ix.
vii	c Idus. Sol in Can.	xiii	vii	xiii	viii	x
	d xviii. kl. July.	xiiii	ix	xiiii	Job. i	xi
xv	e xvii. kl.	xv	Job. ii	xv	iii	xii
iiii	f xvi. kl.	xvi	iiii	xvi	v	xiii
	g xv. kl. Term begi.	xvii	vi	Luke. i	vii	Galath.i.
xii	A xiiii. kl.	xviii	viii	ii	ix	ii
i	b xiii. kl.	xix	x	iii	xi	iii
	c xii. kl.	xx	xii	iiii	xiii	iiii
ix	d xi. kl. Edward kig	xxi	xiiii	v	xv	v
	e x. kl.	xxii	xvi	vi	xvii xviii	vi
xvii	f ix. kl.	xxiii	xix	vii	x	Ephesi .i.
vi	g viii. kl. John Bap.	xxiiii	Mal.iii.	Mat.iii	Mal.iiii	mat.xiiii.
	A vii. kl.	xxv	Job.xxi.	Lu.viii.	Job.xxii	Ephes.ii.
xiiii	b vi. kl.	xxvi	xxiii	ix	xxiiii xv	iii
iii	c v. kl.	xxvii	26 27	x	xxviii	iiii
	d iiii. kl.	xxviii	xxix	xi	xxx	v
xi	e iii. kl. Peter apo.	xxix	xxxi	Acte.iii.	xxxii	Actes. iiii
	f Prid. kl.	xxx	xxxiii	Luk.xii	xxxiiii	Ephes.vi.

¶ July hath.xxxi. dayes.

			Mozning prater.		Euening prayer.		
			¶ Psalmes.				
			i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson	
xix	g	Kalend.	i	Iob. xxxb	Luk. xiii	Iob xxxbi	Philip. i
viii	A	vi. No. Visitacion	ii	xxxbii	xiiii	xxxbiii	ii
	b	v. No. of our lady	iii	xxxix	xb	xl	iii
xvi	c	iiii. No.	iiii	xli	xbi	xlii	iiii
v	d	iii. No.	v	Wzoue. i	xbii	Wzou. ii.	Colloss. i
	e	Wzid. No. Termen	vi	iii	xbiii	iiii	ii
xiii	f	Nonas. Dog dayes.	vii	v	xix	vi	iii
ii	g	viii. Id.	viii	vii.	xx	viii	iiii
	A	vii. Id.	ix	ix	xxi	x	i. Thes. i
x	b	vi. Id.	x	xi	xxii	xii	ii
	c	v. Id.	xi	xiii	xxiii	xiiii	iii
xviii	d	iiii. Id.	xii	xv	xxiiii	xvi	iiii
vii	e	iii. Id.	xiii	xvii	John. i.	xviii	v
	f	Wzid. Id. Sol in Le	xiiii	xix	ii	xx	ii. thess. i
xv	g	Idus Margarete.	xv	xxi	iii	xxii	ii
iiii	A	xvii. kl. Auguſt.	xvi	xxiii	iiii	xxiiii	iii
	b	xvi. kl.	xvii	xxv	v	xxvi	i. Tim. i
xii	c	xv. kl.	xviii	xxvii	vi	xxviii	ii. iii
i	d	xiiii kl.	xix	xxix	vii	xxx	iiii
	e	xiii. kl. Mar	xx	xxxi	viii	Eccles. i.	v
xvi	f	xii. kl.	xxi	Eccle. ii.	ix	iii	vi
	g	xi. kl. Mary mag.	xxii	iiii	x	v	ii. timo. i
xviii	A	x. kl.	xxiii	vi	xi	vii	ii
vi	b	ix. kl.	xxiiii	viii	xii	ix	iii
	c	viii. kl. James apo	xxv	x	xiii	xi	iiii
xiiii	d	vii. kl.	xxvi	xii	xiiii	Jerem. i	Titus. i.
iii	e	vi. kl. Mii. depers	xxvii	Jere. ii.	xv	iii	ii. iii
	f	v. kl.	xxviii	iiii	xvi	v	Phile. i.
xi	g	iiii. kl.	xxix	vi.	xvii	vii	Hebze. i.
	A	iii. kl.	xxx	viii	xviii	ix	ii
xix	b	Wzia. kl.	xxx	x	xix	xi	iii

August hath.xxxi.dayes.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
viii	c Kalend. Lammas	i Jere.xli	Joh.xx.	Jer.xlii	Hebr.iiii
vi	d iiii. No.	ii xliiii	xxi	xlv	v
v	e iii. No.	iii xlvi	Actes.i.	xlvii	vi
	f Nonis. No.	iiii xlviii	ii	xlix	vii
xiii	g Nonas.	v l	iii	li	viii
ii	A viii. Id.	vi lii	iiii	liiii	ix
	b vii. Id.	vii liiii	v	lv	x
x	c vi. Id.	viii lvi	vi	lvii	xi
	d v. Id.	ix lviii	vii	lix	xii
xviii	e iiii. Id. S. Laurence	x lx	viii	lxi	xiii
vii	f iii. Id.	xi lxii	ix	lxiii	Jacobi.i.
	g Nonis. Id.	xii lxiiii	x	lxv	ii
xv	A Idus.	xiii lxvi	xi	lxvii	iii
iiii	b xix. kl. Septembris.	xiiii lxviii	xii	lxix	iiii
	c xviii. kl. Assump.mary	xv lxx	xiii	lxxi	v
xii	d xvii. kl. Sol in Vir.	xvi lxxii	xiiii	lxxiii	i.Petri.i.
i	e xvi. kl.	xvii lxxiiii	xv	lxxv. lxvi.	ii
	f xv. kl.	xviii lxxvii	xvi	lxxviii	iii
ix	g xiiii. kl.	xix lxxix	xvii	l	iiii
	A xiii. kl.	xx li	xviii	lii	v
xviii	b xii. kl. Barnard.	xxi Lamē.i.	xix	Lamē.ii	ii.Petr.i.
iv	c xi. kl.	xxii iii	xx	iiii	ii
	d x. kl.	xxiii v	xxi	Ezech.ii	iii
xviii	e ix. kl. Bartho.ap.	xxiiii Ezec.iii.	xxii	vi	i.John.i.
iii	f viii. kl.	xxv vii	xxiii	viii	ii
	g vii. kl.	xxvi xiiii	xxiiii	xviii	iii
xi	A vi. kl.	xxvii xxxvii	xxv	xxxiii	iiii
	b v. kl. Augustine.	xxviii Dane.i	xxvi	Dani.ii	v
xix	c iiii. kl.	xxix iii	xxvii	iiii	ii.iii.Joh.
viii	d iii. kl.	xxx v	xxviii	vi	Jude.i.
	e Nonis. kl.	xxx vii	Math.i.	viii	Roma.i.

September hath xxx. dayes.

			Morning prayer.		Euening prayer.	
		¶ Psalmes.				
			i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesson
xvi	f Kalend.	i	Dani. ix	Math. ii	Danie. x	Roma. ii
b	g iiii No.	ii	xi	iii	xii	iii
	A iii No.	iii	xiii	iiii	xiiii	iiii
xiii	b Prid. No.	iiii	Ezec. i	v	Eze. ii. iii	v
ii	c Nonas. Dog da. end	v	iiii	vi	v. vi	vi
	d viii Id.	vi	vii	vii	viii	vii
	e vii Id.	vii	ix	viii	x	viii
	f vi Id. Mati. mary.	viii	xi	ix	xii	ix
xviii	g v Id.	ix	xiii	x	xiiii	x
viii	A iiii Id.	x	Joel. i	xi	Joel. ii	xi
	b iii Id.	xi	iii.	xii	Amos. i	xii
xv	c Prid. Id.	xii	Amos. ii	xiii	iii	xiii
iiii	d Idus.	xiii	iiii	xiiii	v	xiiii
	e xviii kl. Octobre.	xiiii	vi	xv	vii	xv
xii	f xvii kl. Sol in Libra	xv	viii	xvi	ix	xvi
i	g xvi kl.	xvi	Abdias. i	xvii	Jonas. i	i. cozin. i.
	A xv kl.	xvii	Joh. ii. iii	xviii	iiii	ii
ix	b xiiii kl.	xviii	Miche. i.	xix	Miche. ii	iii
	c xiii kl.	xix	iii	xx	iiii	iiii
xvii	d xii kl.	xx	v	xxi	vi	v
vi	e xi kl. S. Matheu	xxi	viii	xxii	Naum. i.	vi
	f x kl	xxii	Naum. ii	xxiii	iii	vii
xiiii	g ix kl.	xxiii	Abacuc. i	xxiiii	Abacu. ii	viii
iii	A viii kl.	xxiiii	iii	xxv	Sopho. i	ix
	b vii kl.	xxv	Soph. ii	xxvi	iii	x
xi	c vi kl.	xxvi	Agge. i	xxvii	Agge. ii	xi
	d v kl.	xxvii	zacha. i	xxviii	zac. ii. iii.	xii
xix	e iiii kl.	xxviii	iiii. v.	Mark. i.	v	xiii
viii	f iii kl. S. Michael	xxix	vii	ii	viii	xiiii
	g Prid. Kl. Hierome	xxx	ix	iii	x	xv

Octobre hath.xxxi.dayes.

			Mozning prayer.		Euening prayer.	
		Psalmes				
			i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesson
xvi	A Kalend.	i	zacha.xi.	Mar.iiii	zacha.xii.	i.coz.xvi.
ii	b vi No.	ii	xiii	v	xiiii	ii. Coz. i.
iiii	c v No.	iii	Malac.i	vi	Malac.ii	ii
ii	d iiii No. Fayth.	iiii	iii	vii	iiii	iii
	e iii No.	v	Tobi. i.	viii	Tobi. ii	iiii
F	f Wzid. No.	vi	iii	ix	iiii	v
	g Nonas.	vii	v	x	vi	vi
xviii	A viii Id.	viii	vii	xi	viii	vii
vii	b vii Id. Term begin	ix	ix	xii	x	viii
	c vi Id.	x	xi	xiii	xii	ix
xv	d v Id.	xi	xiii	xiiii	xiii	x
iiii	e iiii Id.	xii	Judith.i	xv	Judit. ii.	xi
	f iii Id. Edward.	xiii	iii.	xvi	iiii	xii
xii	g Wzid. Id. Sol in Coz	xiiii	v	Luk.di.i	vi	xiii
i	A Idus.	xv	vii	di.i	viii	Galat. i.
	b xvii kl. Nouembze.	xvi	ix	ii	x	ii
ix	c xvi kl.	xvii	xi	iii	xii	iii
	d xv kl. Luke euāgt	xviii	xiii	iiii	xiiii	iiii
viii	e xiiii kl.	xix	xv	v	xvi	v
vi	f xiii kl.	xx	Sapie.i.	vi	Sapie. ii	vi
	g xii kl.	xxi	iii	vii	iiii	Ephes. i
xiiii	A xi kl.	xxii	v	viii	vi	ii
iii	b x kl	xxiii	vii	ix	viii	iii
	c ix kl.	xxiiii	ix	x	x	iiii
xi	d viii kl. Chzisp̄me	xxv	xi	xi	xii	v
	e vii kl.	xxvi	xiii	xii	xiiii	vi
xix	f vi kl.	xxvii	xv.	xiii	xvi	Philip. i
viii	g v kl. Symō & Jude	xxviii	xvii	xiiii	xviii	ii
	A iiii kl.	xxix	xix	xv	Eccles. i	iii
xvi	b iii kl.	xxx	Eccles.ii	xvi	iii	iiii
v	c Wzid kl.	xxxi	iiii	xvii	v	Colloss.i.

¶ Nouembre hath .xxx. daies.

			Morning prayer.		Euening prayer.		
			¶ Psalmes.				
			i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesso.	
	d	Kalend. All saintes.	i	Sap. iii	heb. xi. xii	Sapie. v	Apoc. xix
xiii	e	iiii No.	ii	Eccl. vi	Lu. xviii	Eccle. vi	Collo. iii
ii	f	iii No.	iii	viii	xvi	ix	iii
	g	Vigil. No.	iiii	x	xx	xi	iiii
x	A	Nonas.	v	xii	xxi	xiii	i. thessa. i
	b	viii Id. Leonard	vi	xiiii	xxii	xv	ii
xviii	c	vii Id.	vii	xvi	xxiii	xvii	iii
vii	d	vi Id.	viii	xviii	xxiiii	xix	iiii
	e	v Id.	ix	xx	John. i	xxi	v
xv	f	iiii Id.	x	xxii	ii	xxiii	ii. thess. i
iiii	g	iii Id. Martin.	xi	xxiiii	iii	xxv	ii
	A	Vigil. Id.	xii	xxvi	iiii	xxvii	iii
xii	b	Idus. Sol in sagit.	xiii	xxviii	v	xxix	i. Tim. i
	c	xviii kl. Decembre.	xiiii	xxx	vi	xxxi	ii. iii
	d	xvii kl.	xv	xxxii	vii	xxxiii	iiii
ix	e	xvi kl.	xvi	xxxiiii	viii	xxxv	v
	f	xv kl.	xvii	xxxvi	ix	xxxvii	vi
xviii	g	xiiii kl.	xviii	xxxviii	x	xxxix	ii. Timo. i
vi	A	xiii kl.	xix	xl	xi	xli	ii
	b	xii kl.	xx	xlii	xii	xliii	iii
xviii	c	xi kl.	xxi	xliiii	xiii	xlv	iiii
iii	d	x kl.	xxii	xlvi	xiiii	xlvii	Titus. i
	e	ix kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii
xv	f	viii kl.	xxiiii	l	xvi	li	Philem.
	g	vii kl. Katherine.	xxv	Baru. i	xvii	Baru. ii	Hebre. i
xix	A	vi kl.	xxvi	iii	xviii	iiii	ii
xiii	b	v kl.	xxvii	v	xix	vi	iii
	c	iiii kl. Terme ende	xxviii	Esaye. i	xx	Esay. ii	iiii
xx	d	iii kl.	xxix	iii	xxi	iiii	v
v	e	Vigil. Kl. Andrew	xxx	v	Actes. i	vi	vi

December hath.xxxi. dayes.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesso.
	f Kalend.	Esai.bii	Actes. ii	Esai.biii	Heb. bii
xiii	g iiii No.	ii	ix	i	biii
ix	A iii No.	iii	xi	iiii	xii
x	b Prid.No.	iiii	xiii	v	xiii
	c Nonas. Nicolas.	v	xv	vi	xvi
xviii	d viii Id.	vi	xvii	vi.vii	xviii
vii	e vii Id. Conce.ma.	vii	xix	vi.viii	xx.xxi
	f vi Id.	viii	xxii	viii	xxiii James.i
xv	g v Id.	ix	xxiiii	ix	xxv ii
iiii	A iiii Id.	x	xxvi	x	xxvii iii
	b iii Id.	xi	xxviii	xi	xxix iiii
xii	c Prid.Id. Sol in cap.	xii	xxx	xii	xxxi v
i	d Idus. Lucie.	xiii	xxxii	xiii	xxxiii i.Petr.i.
	e xix Kl. January.	xiiii	xxxiiii	xiiii	xxxv ii
ix	f xviii kl.	xv	xxxvi	xv	xxxvii iii
	g xvii kl.	xvi	xxxviii	xvi	xxxix iiii
xvii	A xvi kl.	xvii	xl	xvii	xli v
viii	b xv kl.	xviii	xlii	xviii	xliii ii.Petr.i.
	c xiiii kl.	xix	xliiii	xix	xlv ii
xvi	d xiii kl.	xx	xlvi	xx	xlvii iii
iii	e xii kl. Thomas ap	xxi	xlviii	xxi	xlix i. John.i
	f xi kl.	xxii	l	xxii	li ii
xx	g x kl.	xxiii	lii	xxiii	liii iii
	A ix kl.	xxiiii	liiii	xxiiii	lv iiii
xxv	b viii kl. Christmas.	xxv	Esai.ix.	Luke. ii	Esai.bii Titu. ii
xiii	c vii kl S. Stephen.	xxvi	lvi	act.vi.vii	lvii Actes.vi
	d vi kl. S. John ewa.	xxvii	lviii	Apoca. i	lix Apoc.xxii
xxi	e v kl. Innocentes	xxviii	Jer.xxxi	Acte.xxv	lx i.John.v
v	f iiii kl.	xxix	Esay.lxi	xxvi	lxii ii.John.i
	g iii kl.	xxx	lxiii	xxvii	lxiiii iii.Joh. i
xxviii	A Prid. Kl.	xxxi	lxv	xxviii	Jude. i

The Table and Kalen-

der, expressinge the order of the Psalmes and Lessons, to be sayd at the Morning and Euening prayer throughout the yere, except certayne proper feastes, as the rules folowinge more playnely declare.

¶ The order howe the Psalter is appoynted to be readde.

THe Psalter shalbe read through, once euery Moneth. And because that some Monethes be longer then some other bee, it is thoughte good to make them euen, by this meanes.

To euerye Moneth, shalbe appoynted (as concerninge this purpose) iuste .xxx. dayes.

And because January and Marche hath one day aboue the sayd numbre, and Februay which is placed betwene them both, hath onely .xxviii. dayes: Februay shall borowe of eyther of the Monethes (of January & Marche) one day. And so ỹ Psalter which shalbe read in Februay, must begin the last daye of January, and ende the fyrste daye of Marche.

And where as Maye, Julye, Auguste, Octobre, and Decembre, haue .xxxi. dayes a piece: it is ordred that the same Psalmes, shalbe read the last daye of the sayd Monethes, which were read the daye before. So that the Psalter may begin agayne the fyrst day of the next Monethes ensuinge.

Now to know what Psalmes shalbe read euery daye, loke in the Kalender, the numbre that is appoynted for the Psalmes, and then fynd the same numbre in this Table, and vpon that numbre shall you see what Psalmes shalbe sayde at Morninge and Eueninge prayer.

And where the .Cxix. Psalme is deuyded into .xxii. portions, & is ouerlonge to be read at one tyme: it is so ordred, that at one tyme shall not bee read aboue foure or fyue of the sayde portions, as you shall perceyue to be noted in this Table folowinge.

And here is also to be noted, that in this Table, and in al other partes of the seruice, where any Psalmes are appoynted, the numbre is expressed after the greate Englishe Byble, which from the .ix. Psalme, vnto the .Cxlviii. Psalme (folowinge the deuision of the Hebrues) doeth varie in numbres from the common Latine translacion.

The Table for the order of the Psalmes to be layd at Morninge and Eueninge prayer.

¶ Morning prayer.	¶ Euening prayer.	
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl

¶ The ordre where Morning and Euening prayer shalbe vsed and sayde.

The Morning and Euening prayer, shalbe vsed in suche place of the Church, Chapel, or Chaūcel, and the Minister shal so turne him, as the people maye best heare. And yf there be any controuersie therin, the matter shalbe referred to the ordenarye, and he or his deputie shall appoynte the place, & the chauncels shall remayne, as they haue done in tymes past.

And here is to be noted, that the Minister at the tyme of the communion, and at all other tymes in hys ministration, shall vse neyther Albe, Vestment, nor Cope: but beeyng Archebishop, or Bishop, he shall haue and weare a rochet: & beeing a Priest or Deacon, he shall haue and weare a surples onelye.

¶ An ordre for Morninge prayer daylye throughoute the yeare.

At the beginning both of Morning prayer, & lykewise of Euening prayer, the Minister shall reade with a loude voyce, some one of these sentences of the scriptures that folowe. And then he shall saye that, which is written after the sayd sentences.

AT what tyme soeuer a synner doeth repente him of his synne frō the bottome of his heart: I wyll putte all his wickednes out of my remembraunce sayeth the Lorde. Ezechiel xviii.

I doe knowe myne owne wickednes, and my synne is alwaye agaynst me. Psal. li.

Turne thy face awaye from oure synnes (O Lorde) and blot out all oure offences. Psal. li.

A sorowfull spirite, is a sacrifice to God: despyse not (O Lord) humble and contrite heartes. Psalm li

Rente youre heartes, and not your garmētes, and turne to the Lorde your God: because he is gentle & mercyfull, he is pacient and of muche mercy, and suche a one that is sory for youre afflictions. Joel. ii.

To thee O Lord God belongeth mercy and forgeuenes: for we haue gone awaye from thee, and haue not harkened Dani. ix.

to thy voyce, wherby we might walke in thy lawes, which thou haste appoynted for vs.

Jerem. ii Correcte vs, O Lord, & yet in thy iudgement, not in thy furie, leste we should be consumed and brought to nothing.

Math. iii Amend your lyues, for the kingdom of God is at hande.

Luke. xv. I wyll goe to my father and saye to him: father, I haue synned agaynste heauen, and agaynste thee, I am no more worthy to be called thy sonne.

Psa. cxlii Entre not into iudgement with thy seruauntes, O lord, for no flesche is righteous in thy syghte.

1. Iohn. i. Yf we say that we haue no synne, we deceyue our selues, and there is no trueth in vs.



Dearely beloued brethrē, the scripture moueth vs in sondrye places, to acknowledge & confesse our manifold sinnes & wickednes, & that we shoulde not dissemble nor cloke them before the face of almightie God oure heauenly father, but confesse them with an humble, lowely, penitent, and obedient heart: to thende that we may obtaine forgeuenes of the same by his infinite goodnes & mercy. And although we oughte at all tymes, humbly to knowledge our sinnes before God: yet ought we most chiefly so to do, when we assemble & mete together, to rendre thākes for the great benefites that we haue receyued at his handes, to set foorth his most worthy prayse, to heare his most holy worde, & to aske those thinges whiche be requisite and necessarie, aswell for the body as the soule. Wherfore I pray and beseche you, as many as be here present, to accompanie me with a pure hearte & humble voice, vnto the throne of the heauenly grace, saying after me.

A generall confession, to bee sayde of the whole congregation after the Minister, kneelinge.



Almightie and most mercyfull father, we haue erred and strayed from thy wayes, lyke lost shepe. We haue followed to much the deuises & desires of our own heartes. We haue offēded against thy holy lawes. We haue lefte vndone those thinges whiche we oughte to haue done, and we haue done those thinges whiche wee

oughte

oughte not to haue done, and there is no health in vs: but thou, O Lord, haue mercy vpon vs myserable offendours. Spare thou them O God, whiche confesse theyr faultes. Restore thou them that be penitente, accordinge to thy promyses declared vnto mankynd, in Christ Jesu oure Lorde. And graunt, O most mercyful father, for his sake, that we maye hereafter lyue a godlye, righteous, and sobre lyfe, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the Minister alone.

ALmightie God, the father of oure Lorde Jesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes & lyue: & hath geuen power and commaundement to his ministers, to declare & pronoūce to his people being penitent, the absolucion and remissiō of theyr synnes: he pardoneth and absolueth all them whiche truely repent, & vnfaynedly beleue his holy gospell. Wherfore we beseche him to graunte vs true repentaunce & his holy spirite, that those thinges maye please him whiche we doe at this presente, and that the rest of our lyfe hereafter, may be pure and holy: so that at the laste we maye come to his eternall ioye, through Jesus Christe our Lorde.

The people shall aunswere. Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.



OUre father which arte in heauen, halowed be thy name. Thy kingdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynste vs. And leade vs not into temptaciō. But delyuer vs from euyll. Amen.

Then lykewyse he shall saye.

O Lorde open thou oure lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

O Lorde make haste to helpe vs.

Priest.

Glory bee to the father, & to the sonne, & to the holy ghoste.

As it was in the beginninge, is nowe, and euer shall be: worlde without ende. Amen.

Prayse ye the Lorde.

Then shalbe sayd or songe thys Psalme folowinge.



Come let vs singe vnto the Lord: let vs hartelye reioyce in the strength of our saluacion.

Let vs come before his presence with thankesgeuinge: and shewe oure selfe glad in him wyth Psalmes.

For the Lord is a great God: and a great kyng aboue al Goddes.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it, and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and knele before the Lorde oure maker.

For he is the Lorde oure God: and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyll heare hys voyce, harden not youre heartes: as in the prouocacion, and as in the daye of temptacion in the wyldernes.

When your fathers tempted me, proued me, and sawe my workes.

Fortie yeres long was I grieued with this generacion, and sayde: it is a people that dooe erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not entre into my reste.

Glory be to the father, & to the sonne: & to the holy ghost.

As it was in the beginninge, is nowe, and euer shalbe: worlde without ende. Amen.

Then shall folowe certayne Psalmes in ordre, as they be appoynted in a Table, made for that purpose: except there be proper Psalmes appoynted for that daye. And at thende of euery Psalme throughout the yeare, and lykewyse in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated.

Glory be to the father, and to the sonne. &c.

Then shalbe read two Lessons distinctly with a loude voyce, that the people maye heare. The fyrst of the olde Testament, the second of the newe. Lyke as they be appoynted by the Kalender, except there be proper Lessons assigned for that daye: the Minister that readeth the Lesson, standing & turning him so, as he may best be heard of al suche as be present. And before euery Lesson, the Minister shall saye thus. The fyrst, second, thyrde, or fourth Chapiter of Genesis, or Exodus, Mathew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapiter, he shall saye.

Here endeth such a Chapiter, of suche a Boke.

And (to thende the people maye the better heare) in suche places where they do sing, there shal the Lessons be song in a plaine tune, after the maner of distincte reading: & likewise the Epistle & Gospell.

After the fyrst Lesson shall folow Te deum laudamus, in English, dayly throughe the whole yeare.

WE praise thee, O God: we knowledge thee to be the Lorde. Te deū laudamus.

All the earth doeth worshyp thee: the father euerlastinge.

To thee all Aungels crye aloude: the heauēs and all the powers therein.

To thee Cherubin & Seraphin, continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen & earth are full of the Maiestie of thy glorye.

The glorious companie of the Apostles praise thee.

The goodly felowshyp of the Prophetes, praise thee.

The noble armye of Martyrs, praise thee.

The holy Church throughout al the world, doth knowledge thee.

The father of an infinite Maiestie.

Thy honourable, true, and onely sonne.

Also the holy ghost, the comforter.

Thou art the kynge of glory, O Christe.

Thou art the euerlastinge sonne of the father.

When thou tokest vpon thee to delyuer mã, thou diddest not abhorre the vyrgins wombe.

Whē thou hadst ouercomed the sharpenes of death, thou didst open the kingdom of heauen to all beleuers.

Thou sittest on the righte hande of God, in the glory of the father.

We beleue that thou shalt come to be our iudge.

We therfore praye thee, helpe thy seruauntes, whō thou hast redemed with thy precious bloud.

Make them to be numbred with thy Sainctes in glory euerlastinge.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them and lyfte them vp for euer.

Daye by daye we magnifye thee.

And we worshipp thy name euer worlde without ende.

Vouchsafe, O Lord, to kepe vs this daye without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lorde, let thy mercy lighten vpon vs: as our trust is in thee.

O lord, in thee haue I trusted: let me neuer be confounded.

Of this canticle, Benedicite omnia opera domini domino.

Benedicite. O All ye workes of the Lorde, blesse ye the Lorde: praise him and magnifye him for euer.

O ye Aungels of the Lord, blesse ye the Lord: praise ye him and magnifye him for euer.

O ye heauens, blesse ye the Lorde: praise him and magnifye him for euer.

O ye waters that be aboue the fyrmament, blesse ye the Lord: praise him and magnifye him for euer.

O all ye powers of the Lord, blesse ye the Lorde: praise him and magnifye him for euer.

O ye Sunne and Moone, blesse ye the Lord: praise him and magnifye him for euer.

O ye starres of heauen, blesse ye the Lorde: praise him and

and magnifye him for euer.

O ye showres and dewe, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye windes of God, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye fyre and heate, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye winter and ſummer, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye froſte and colde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye Iſe and ſnowe, bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O ye nightes and dayes, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye light and darkenes, bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O ye lightninges and cloudes, bleſſe ye the Lorde: praiſe him and magnifye him for euer.

O let the earthe bleſſe the Lorde: yea, let it prayſe him and magnifie him for euer.

O ye Mountaines and hilles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O al ye grene thinges vpon the earth, bleſſe ye the Lord: prayſe him and magnifye him for euer.

O ye welles, bleſſe ye the Lord: prayſe hym and magnifie him for euer.

O ye Seas and floudes, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O all ye beaſtes and cattell, bleſſe ye the Lorde: prayſe him and magnifye him for euer.

O ye childzen of men, bleſſe ye the Lozd: prayſe him and magnifye hym foz euer.

O let Iſrael bleſſe the Lozd: prayſe hym and magnifye him foz euer.

O ye Prieſtes of the Lozd, bleſſe ye the Lozd: prayſe him and magnifye him foz euer.

O ye ſeruauntes of the Lozd, bleſſe ye the Lozde: prayſe him and magnifye him foz euer.

O ye ſpirites and ſoules of the ryghteous, bleſſe ye the Lozd: prayſe him and magnifye him foz euer.

O ye holy and humble men of heart, bleſſe ye the Lozde: prayſe him and magnifye him foz euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lozde: prayſe him and magnifye him foz euer.

Glozy be to the father, and to the ſonne: and to the. ꝛc.
As it was in the beginning, is now, and euer. ꝛc.

And after the ſecond Leſſon, ſhalbe vſed and ſayde,
Benedictus, in Engliſhe as foloweth.

Benedictus.

BLeſſed be the Lozde God of Iſrael: foz he hath viſited and redemed his people.

And hath rayſed vp a myghtye ſaluacion foz vs: in the houſe of his ſeruaunt Dauid.

As he ſpake by the mouthe of his holye Pzophetes: which haue been ſence the wozld began.

That we ſhoulde be ſaued from our enemies: and from the handes of all that hate vs.

To perfourme the mercye pzomiſed to our fozefathers: and to remembze his holye couenaunt.

To perfourme the othe whiche he ſware to our fozefather Abzaham: that he would geue vs.

That we beyng deliuered out of the handes of our enemies: myght ſerue hym without feare.

In holines and righteouſnes befoze him: all the dayes of our lyfe.

And thou child ſhalt be called the pzophete of the higheſt: foz thou ſhalte goe befoze the face of the Lozde, to pzepare hys wayes.

To

To geue knowledge of saluacion vnto his people: for the remission of theyr sinnes.

Through the tender mercy of our God: wherby the daye spring, from an high hath visited vs.

To geue light to them that sitte in darkenes, and in the shadowe of deathe: and to guyde our fete into the waye of peace.

Glory be to the father, and to the sonne: and to. &c.

As it was in the beginnyng, is nowe and euer. &c.

Or els this Psalme.



Be ioyfull in the Lorde (all ye landes:) serue the Lorde with gladnes, and come before hys presence with a song. Jubilate deo. psa. c

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the shepe of his pasture.

O goe your waye into hys gates with thankesgeuing, and into his courtes with prayse: be thankefull vnto hym, and speake good of his name.

For the Lord is gracious, his mercy is euerlasting: and hys trueth endureth from generacion to generacion.

Glory be to the father, & to the sonne: & to the holy goste.

As it was in the beginning, is nowe, and euer shall be: world without end. Amen.

Then shalbe sayd the Crede, by the Minister and the people, standyng.



Beleue in god the father almightie, maker of heauen and earth. And in Jesus Christe hys onely sonne our Lorde. Whiche was conceyued by the holy goste, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucifyed, dead and buried, he descended into hell. The thyrde day he rose again from the dead. He ascended into heauen, and sitteth on the right hand of God the father almighty. From thence shall he come to iudge the quicke & the dead. I beleue in the holye goste: The holye Catholike Churche. The communion of Sainctes. The forgeuenes of sinnes.

The

The reſurreccion of the bodye. And the lyfe euerlaſtyng. Amen.

¶And after that, theſe prayers folowing, aſwel at Euening prayer, as at Morning prayer: all deuoutelye knelyng. The Miniſter fyrſt pronouncynge with a loude voyce.

The Lorde be with you.

Aunſwere.

And with thy ſpirite.

The Miniſter.

¶Let vs pray.

Lorde haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.

Then the Miniſter, Clerkes and people, ſhall ſaye the Lordes prayer in Engliſhe, with a loude voyce.

¶Our father whiche art in heauen. &c.

Then the Miniſter ſtanding vp, ſhall ſaye.

O Lorde ſhew thy mercy vpon vs.

Aunſwere.

And graunt vs thy ſaluacion.

Prieſte.

O Lorde ſaue the kyng.

Aunſwere.

And mercifully heare vs, when we call vpon thee.

Prieſte.

Indue thy miniſters with righteouſnes.

Aunſwere.

And make thy choſen people ioyfull.

Prieſte.

O Lord ſaue thy people.

Aunſwere.

And bleſſe thyne enheritaunce.

Prieſte.

Geue peace in our time, O Lorde.

Aunſwere.

Becauſe there is none other that fighteth for vs, but only thou O God.

Prieſte.

O God, make cleane our heartes within vs.

Aunſwere.

Aunſwere.

And take not thyne holy ſpyrite from vs.

Then ſhal folowe three Collectes. The fyrſt of the day, which ſhalbe the ſame that is appointed at the Cõmunion. The ſecõd for peace. The thyrde for grace to lyue well. And the two laſte Collectes ſhall neuer alter, but dayly be ſayd at Morninge prayer, throughout all the yeare as foloweth.

The ſeconde Collecte for Peace.

God, whiche arte aucthour of peace, and louer of concorde, in knowledge of whom ſtandeth oure eternall life, whoſe ſeruice is perfect freedom: defende vs thy humble ſeruauntes, in all aſſaultes of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries: through the might of Jeſu Chriſt oure Lorde. Amen.

The thyrde Collecte for grace.

Lorde our heauenly father, almightie and euerlaſting God, whiche haſte ſafely brought vs to the beginninge of this daye: defende vs in the ſame with thy mightie power, and graunte that this daye we fall into no ſynne, neyther runne into any kynde of daunger: but that all oure doynges maye bee ordered by thy gouernaunce, to doe alwayes that is righteous in thy ſyghte: throughe Jeſus Chriſte oure Lorde. Amen.

):(

¶An ordre for Euenynge prayer throughout the yeare.

The Prieste shall saye.

¶Oure father whiche arte. &c.

Then lykewyse he shall saye.

O Lorde open thou oure lippes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Prieste.

O God make spede to saue vs.

Aunswere.

Lord make haste to helpe vs.

Prieste.

Glory be to the father, & to the sonne, & to the holy ghoste.

As it was in the beginninge, is nowe, and euer shalbe: worlde without ende. Amen.

Prayse ye the Lorde.

Then Psalmes in ordre as they bee appoynted in the Table for Psalmes, excepte there bee proper Psalmes appoynted for that daye. Then a Lesson of the olde Testamente as is appoynted lykewyse in the Kalender, excepte there be proper Lessons appoynted for that day. After that, Magnificat, in Englishe as foloweth.

Magnificat.

MY soule doeth magnifye the Lorde: and my spyryte hath reioysed in God my Sauioure.

For he hath regarded the lowelynes of his hād-mayden:

For behold from hencefoorth, al generacions shal call me blessed.

For he that is mightie, hath magnifyed me: and holye is his name.

And his mercye is on them that feare him: throughoute all generacions.

He hath shewed strength with his arme: he hath scattered the proude, in the ymaginacion of theyr heartes.

He hath putte downe the mightie from their seate: and hath exalted the humble and meke.

He hath fylled the hungrye with good thinges: and the riche

riche he hath sente emptye awaye.

He remembringe his mercy, hath holpen his seruaunte Israel: as he promysed to our forefathers, Abraham and his seede for euer.

Glory be to the father, & to the sonne: & to the holy ghost.

As it was in the beginninge, is nowe, and euer shalbe: worlde without ende. Amen.

Or els this Psalme. Cantate domino. psa. xcviii



Synge vnto the Lorde a newe songe: for he hath done merueylous thinges.

With his owne right hand, and with his holye arme: hath he gotten him selfe the victorye.

The Lorde declared his saluacion: his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth towarde the house of Israel: and al the endes of the world haue seen the saluacion of our God.

Shew your selues ioyfull vnto the Lorde al ye landes: synge, reioyce and geue thankes.

Prayse the Lord vpon the harpe: sing to the harpe with a Psalme of thankesgeuinge.

With trompettes also and shawmes: O shewe youre selues ioyefull before the Lorde the kynge.

Lette the sea make a noyse and all that therein is: the rounde worlde, and they that dwell therein.

Let the floudes clappe their handes, and let the hylles be ioyful together before the Lord: for he is come to iudge the earth.

With righteousnes shal he iudge the world: and the people with equitie.

Glory be to the father. &c. As it was in the. &c.

Then a Lesson of the new Testament. And after that (Nunc dimittis) in Englishe, as foloweth.



Orde, nowe lettest thou thy seruaunte departe in peace: accordinge to thy worde.

For myne eyes haue seen: thy saluacion.

Which thou hast prepared: before the face of al people.

To

To be a lighte to lighten the Gentyles: and to be the glorye of thy people Israel.

Glory be to the father, and to the sonne: and. &c.

As it was in the beginning, and is nowe. &c. Amen.

Or els this Psalme.

Deus misereatur. psal. lxvii.

GOd be mercyful vnto vs, and blesse vs: and shew vs the light of his countenaunce, and bee mercyfull vnto vs.

That thy way may be knowen vpon earth: thy sauinge health amonge all nacions.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nacions reioyce and be gladde: for thou shalte iudge the folke righteously, and gouerne the nacions vpō earth.

Lette the people prayse thee O God: lette all the people prayse thee.

Then shal the earth bring foorth her increase: and God, euen our owne God shall geue vs his blessinge.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the beginning, is nowe, and euer. &c.

Then shall folowe the Crede, with other prayers as is before appointed at Morninge prayer after Benedictus. And with three Collectes: fyrst of the daye: the seconde of peace: thyrde for ayde agaynste all perilles, as hereafter foloweth. Which two last Collectes shall be dayly sayde at Eueninge prayer without alteracion.

The seconde Collect at Euening prayer.

OGod, from whom al holy desyres, al good counsayles, and all iuste workes doe procede: geue vnto thy seruaūtes that peace, which the worlde cannot geue: that both our heartes may be sette to obeye thy commaundementes, and also that by thee, we beinge defended from the feare of oure enemies, maye passe our tyme in reste and quietnes, through the merites of Iesus Christ our Sauiour. Amen.

The thyrde Collecte, for ayde agaynst all perilles.

Lyghten

LIghten our darkenes we beseche thee, O Lord, & by thy great mercy, defend vs from al perilles and daungers of this nighte, for the loue of thy onelye sonne our Sauiour Iesus Christe. Amen.

In the feastes of Christmas, the Epiphanie, saincte Mathie, Easter, Thassencion, Pentecost, Sainct John Baptist, Sainct James, Sainct Bartholomew: Sainct Mathew, Saincte Simon and Jude, Sainct Andrew, and Trinitie Sundaye: shalbe songe or sayde immediatly after Benedictus, this confession of oure Christen fayth.

WHosoeuer wil be saued: before al thinges it is necessarye that he holde the catholyke fayth. Quicunque vult.

Which fayth except euery one do kepe holy and vndefyled: withoute doubte he shall perishe euerlastinglye.

And the catholike fayth is this: that wee worshippe one God in Trinitie, and Trinitie in vnitie.

Neyther confoundinge the persons: nor deuydinge the substaunce.

For there is one person of the father, another of the sõne: and another of the holy ghoste.

But the Godhead of the father, of the sonne, and of the holy ghost is al one: the glori equal, the maiestie coeternal.

Suche as the father is, such is the sonne: and such is the holy ghoste.

The father vncreate, the sonne vncreate: and the holye ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternal: and the holy goste eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So lykewise the father is almighty, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So

So the father is God, the sonne is God: and the holye ghoste is God.

And yet are they not three Goddes: but one God.

So lyke wyse the father is Lorde, the sonne Lorde: and the holy ghoste Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by himself, to be god and Lord.

So are we forbidden by the Catholike religion: to saye there be three Goddes or three Lordes.

The father is made of none: neither created nor begottē.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father and of the sonne: neyther made, nor created, nor begotten, but procedinge.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then another.

But the whole three persons: be coeternal together and coequall.

So that in all thynges, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie, is to be worshipped.

He therefore that wyll be saued: muste thus thinke of the Trinitie.

Furthermore, it is necessarye to euerlastinge saluacion: that he also beleue rightely in the incarnacion of our Lord Jesu Christe.

For the righte fayth is, that we beleue and confesse: that our Lord Jesus Christ, the sonne of God, is god and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfecte God, and perfecte man: of a reasonable soule: and humayne flesche subsistinge.

Equall to the father as touchinge his Godhead: and inferioure to the father, touchinge his manhode.

Who

Who althoughe he bee God and man: yet he is not two, but one Chriſt.

One, not by conuerſion of the Godhead into fleſche: but by takinge of the manhode into God.

One altogether, not by confuſion of ſubſtaunce: but by vnitie of perſon.

For as the reaſonable ſoule and fleſche is one man: ſo God and man is one Chriſt.

Who ſuffred for oure ſaluacion: deſcended into hell, roſe agayne the thyrde daye from the dead.

He aſcended into heauen, he ſytteth on the righte hand of the father, God almightye: from whence he ſhall come to iudge the quicke and the dead.

At whoſe comming al men ſhall ryſe agayne with their bodies: and ſhal geue accoumpt for theyr owne workes.

And they that haue done good, ſhal goe into life euerlaſting: and they that haue done euill, into euerlaſting fyre.

This is the Catholike faith: which except a man beleue faythfully, he can not be ſaued.

Glorye bee to the father, and to the ſonne: and to the holy ghoſte.

As it was in the beginninge, is nowe, and euer ſhal be: worlde without ende. Amen.

¶ Thus endeth the order of Morninge and Eueninge prayer, throughe the whole yeare.

¶ Here folowth the Letany to be vsed vpon Sundayes, wednesdayes, and Frydayes, and at other tymes, when it shall be commaunded by the Ordenarye.



God the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercye vpon vs myserable synners.

O God the sõne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercy vpon vs myserable synners.

O God the holy goste, proceding from the father and the sonne: haue mercy vpon vs miserable synners.

O God the holy goste, proceding from the father and the sonne: haue mercy vpon vs miserable synners.

O holye, blessed, and glorious Trinitie, three persons, & one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons, and one God: haue mercy vpon vs miserable synners.

Remembre not Lorde oure offences, nor the offences of oure forefathers, neyther take thou vengeaunce of oure synnes: spare vs good Lorde, spare thy people whom thou haste redemed with thy moste precious bloud, and bee not angry with vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from synne, frõ the craftes and assaultes of the deuyl, from thy wrath, and from euerlastinge damnacion.

Good Lorde delyuer vs.

From al blyndnesse of hearte, from pryde, vayne glorye and hipocrisye, from enuie, hatered and malice, and all vncharitablenes.

Good Lorde delyuer vs.

From fornicacion and al other deadly synne, and from al the deceytes of the worlde, the flesche and the deuyl.

Good Lorde delyuer vs.

From

From lightenynges & tempestes, from plage, pestilēce & famine, from battayle & murther, and from sodayne death.

Good Lorde delyuer vs.

From al sedicion and priuie conspiracie, from the tyranny of the Bischop of Rome, & al his detestable enormities, from al false doctryne and heresy, from hardnesse of heart, and contempt of thy worde and commaundement.

Good Lorde delyuer vs.

By the mistery of thy holy incarnacion, by thy holy Natiuitie and Circumcision, by thy Baptisme, fastinge and temptacion.

Good Lorde delyuer vs.

By thyne agony and bloudy sweat, by thy crosse & passion, by thy precious death and burial, by thy glorious resurreccion and ascencion, & by the comming of the holy ghost.

Good Lorde delyuer vs.

In al tyme of our tribulacion, in all time of oure welth, in the houre of death, and in the daye of iudgemente.

Good Lorde delyuer vs.

We sinners doe beseche thee to heare vs (O Lorde God) and that it maye please thee to rule and gouerne thy holye churche vniuersally in the right waye.

We beseche thee to heare vs good Lorde.

That it maye please thee to kepe Edwarde the sixth thy seruaunt, our kyng and gouernour.

We beseche thee to heare vs good Lorde.

That it maye please thee to rule his hearte in thy fayth, feare and loue, that he may alwayes haue affiaūce in thee, and euer seke thy honour and glorye.

We beseche thee to heare vs good Lorde.

That it maye please thee to be his defendour and keper, geuing him the victory ouer all his enemies.

We beseche thee to heare vs good Lorde.

That it may please thee to illuminate al Bischops, Pastours, & Ministers of the Church, with true knowledge & vnderstanding of thy worde: & that both by theyr preaching and lyuing, they may set it forth and shewe it accordingly.

We beseche thee to heare vs good Lorde.

That it may pleaſe thee to endue the Lordes of the counſayle, and all the nobilitie, with grace, wyſedome, and vnderſtandinge.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to bleſſe and kepe the Magiſtrates, geuinge thē grace to execute iuſtice, and to mayntayne trueth.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee to bleſſe and kepe al thy people.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to geue to all nacions, vnitie, peace and concorde.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to geue vs an hearte to loue and dreade thee, and diligently to liue after thy commaundementes.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to geue all thy people encreaſe of grace, to heare mekely thy worde, and to receiue it with pure affeccion, and to bring forth the fruytes of the ſpirite.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee to bring into the way of trueth, all ſuch as haue erred and are deceyued.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee to ſtrengthē ſuch as do ſtand, & to comfort & helpe the weake hearted, and to rayſe thē vp that fall, & finally to beate downe Satan vnder our fete.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee to ſuccour, helpe and comfort, all that be in daunger, neceſſitie, and tribulacion.

We beſeche thee to heare vs good Lorde.

That it may pleaſe thee to preſerue all that trauayle by lande or by water, all women labouring of childe, all ſicke perſons and yonge childzen, and to ſhewe thy pitie vpon al priſoners and captiues.

We beſeche thee to heare vs good Lorde.

That it maye pleaſe thee to defende and prouyde for the fatherles chyldren and widdowes, and all that be deſolate and oppreſſed.

We

We beseche thee to heare vs good Lorde.

That it may please thee to haue mercy vpon all menne.

We beseche thee to heare vs good Lorde.

That it may please thee to forgeue our enemies, persecutours and slaunderers, and to turne theyr heartes.

We beseche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our vse, the kyndly fruites of the earth, so as in due tyme we maye enioye them.

We beseche thee to heare vs good Lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs all our synnes, negligences and ignorauances, and to endue vs with the grace of thy holye spirite, to amend our lyues according to thy holy woorde.

We beseche thee to heare vs good Lorde.

Sonne of God: we beseche thee to heare vs.

Sonne of God: we beseche thee to heare vs.

O lambe of God that takest awaye the synnes of the worlde:

Graunte vs thy peace.

O lambe of God that takest awaye the synnes of the worlde:

Haue mercy vpon vs.

O Christe heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche arte in heauen, &c.

And leade vs not into temptacion.

But deliuer vs from euill.

The verficle.

O Lorde deale not with vs after our sinnes.

The aunswere.

Neither rewarde vs after our iniquities.

¶ Let vs pray.



God merciſull father, that deſpyſeſt not the ſighing of a contrite hearte, nor the deſyre of ſuch as be ſorowful: mercifully aſſiſt our prayers that we make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs. And graciouſly heare vs, that thoſe euils, which the craft & ſubtiltie of the deuill or man worketh againſt vs, be brought to naught, & by the prouidence of thy goodnes, they may be diſperſed, ỹ we thy ſeruauntes being hurt by no perſecucions, may euermore geue thankes vnto thee in thy holy churche, through Jeſu Chriſt our Lorde.

O Lord aryſe, helpe vs and deliuer vs for thy names ſake.

O God we haue heard with our eares, and our fathers haue declared vnto vs, the noble worckes that thou didſt in theyr dayes, and in the olde time before them.

O Lorde aryſe, helpe vs, and deliuer vs for thyne honor.

Glory be to the father, and to the ſonne, and to the holy goſt: as it was in the beginning, is nowe, and euer ſhalbe, world without ende. Amen.

℣ From our enemies defend vs, O Chriſt.

Graciouſly loke vpon our afflictions.

℣ Pietifully behold the ſorowes of our heart.

Mercifully forgeue the ſinnes of thy people.

℣ Fauourably with mercy heare our prayers.

O ſonne of Dauid, haue mercy vpon vs.

℣ Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt graciouſly heare vs, O Lord Chriſt.

℣ The verſicle.

O Lorde let thy mercy be ſhewed vpon vs.

℟ The Aunſwere.

As we doe put our truſt in thee.

℣ Let vs pray.



E humbly beſeche thee, O father, mercifully to looke vpon our infirmities, and for the glory of thy names ſake, turne from vs all thoſe euils ỹ we moſt righteouſly haue deſerued: and graunt that in all our troubles we maye put our whole truſt and confidence

confidence in thy mercye, and euermoze ſerue thee in holineſſe and pureneſſe of liuynge, to thy honour and glozye: Thzough our only mediatour and aduocate Jeſus Chziſt our Lozde. Amen.

For rayne, yf the tyme require.



God heauely father, which by thy ſonne Jeſu Chziſt haſte pzomyſed to all them that ſeeke thy kingdome and the righteouſneſſe therof, all thynges neceſſary to their bodylye ſuſtenaunce: ſende vs we beſeche thee in this our neceſſitie, ſuch moderate rayne and ſhowzes, that we may receyue the fruites of the earth to our cõfozt, and to thy honour: thzough Jeſus Chziſt our lozd. Amen.

For fayze weather.



O Lozd God, whiche foz the ſynne of manne didſt once dzowne all the wozlde, excepte eight perſones, and afterward of thy great mercy dydſt pzomyſe neuer to deſtroy it ſo againe: we humbly beſeche thee, that although we foz our iniquities haue wozthely deſerued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt ſende vs ſuche weather whereby we maye receyue the fruites of the earth in due ſeaſon, and learne both by thy punichement to amende our lyues, and foz thy clemencye to geue thee pzayſe and glozye: thzough Jeſus Chziſt our Lozde. Amen.

In the tyme of dearth and ſampne.



God heauenlye father, whoſe gifte it is that the rayne doeth fall, the earth is fruytefull, beaſtes increaſe, and fiſches doe multiply: behold we beſeche thee thafflictions of thy people, and graũt that the ſcarcitie and dearth (whiche we doe nowe moſte iuſtly ſuffre foz our iniquitie) may thzough thy goodnes be mercifully turned into cheapenes & plentie, foz the loue of Jeſu Chziſte our Lozde: to whom with thee and the holye ghoſte. &c.

Dz thus.

God mercyful father, which in the tyme of Heliseus the Prophete, dydst sodaynely turne in Samaria, great scarcitie and dearth into plentie and cheapenes, and extreme famine into abundaunce of victuall: haue pitie vpon vs, that nowe bee punisshed for our synnes with lyke aduersitie, encrease the fruites of the earth by thy heauenly benediccion: And graunte, that we receyuing thy bountyfull lyberalitie, maye vse thesame to thy glorye, oure comforte, and relefe of oure nedye neyghbours: through Jesu Christ our Lorde. Amen.

In the tyme of warre.

Almightie God, kynge of all kynges, and gouernour of all thinges, whose power no creature is hable to resiste, to whom it belongeth iustelye to punishe synners, and to bee mercyfull to thē that truely repente: saue & delyuer vs (we humbly beseche thee) from the handes of oure enemies: abate theyr pryde, aswage theyr malice, and confounde theyr deuyses, that we beeyng armed with thy defence, maye bee preserued euermore from all perilles to glorifye thee, which arte the onely geuer of all victorie: throughe the merites of thy onelye sonne Jesu Christ our Lorde.

In the tyme of any common plague, or sickenesse.

Almightie God: whiche in thy wrath in the tyme of king Dauid, dydste slea with the plague of pestilence. lx. and ten thousande, and yet remēbring thy mercy dydste saue the reste: haue pitie vpon vs miserable synners, that nowe are visited with greate sickenesse and mortalitie, that lyke as thou dydst thē commaunde thy Aungell to ceasse from punishinge: So it may nowe please thee to withdrawe from vs this plague and greuouse sickenesse: through Jesu Christ our Lorde.

And

¶ And the Letanye shall euer ende with this Collecte folowinge.

ALmightie God, whiche haste geuen vs grace at this tyme with one accorde to make oure common supplicacions vnto thee, and doeste promyse that when two or three bee gathered in thy name, thou wylte graunte theyr requestes: fulfyll nowe O Lorde, the desyres and peticions of thy seruauntes, as maye bee moste expediente for them, grauntinge vs in this worlde knowledge of thy trueth, and in the worlde to come, lyfe euerlastinge.

Amen.

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The Collectes Epistles and Gospelles, to be vsed at the celebracion of the Lordes supper and holy Communion, throughe the yeare.

¶ The first Sundaye of Aduente.

The Collecte.

ALmightie God, geue vs grace that we maye caste away the woorkes of darkenes, and put vpon vs the armour of lyght, nowe in the tyme of this mortal life (in the whiche thy sonne Jesus Christe came to visite vs in great humilitie) that in the last day, when he shal come againe in his glorious maiestie to iudge bothe the quicke and the dead, we may ryse to the lyfe immortall throughe hym: who lyueth and reygneth with thee and the holye ghost, now and euer. Amen.

The Epistle.

Rom. xiii

WE nothyng to any mā but this, that ye loue one another. For he that loueth another, fulfilleth the lawe. For these commaundementes: Thou shalte not committe adulterye: Thou shalte not kyll: Thou shalte not steale: Thou shalte beare no false witnes: Thou shalt not luste: and so foorth (yf there be any other commaundemente) it is all comprehended in this saying: namely, loue thy neyghbour as thy selfe. Loue hurteth not his neyghboure: therfore is loue the fulfillyng of the lawe. This also, we knowe the season how that it is tyme that we should now awake out of slepe, for nowe is oure saluacion nerer then when we beleued. The nyghte is passed, the daye is come nie: let vs therfore caste awaye the dedes of darkenes, & let vs put on the armour of light. Let vs walke honestly, as it were in the day lyght: not in eatyng and drinking, neither in chaumbouring and wantonnes, neyther in strife and enuying, but put ye on the lorde Jesus Christ, and make not prouision for the flesche, to fulfill the lustes of it.

The

The Goſpell.

Mat.xxi.



ND when they drew nigh to Jeruſalem, and were come to Bethphage vnto Mount Oliuete, then ſent Jeſus two of his Diſciples, ſaying vnto them: goe into the towne that lyeth ouer agaynſt you, and anone you ſhall fynd an Aſſe bound, and a colt with her: looce them and bring them vnto me. And if any man ſaye ought vnto you, ſaye ye the Lord hath nede of them, and ſtraight way he will let them goe. All this was done that it myght be fulfylled whiche was ſpoken by the Prophete, ſaying: Tel ye the daughter of Syon: behold, thy king cometh vnto thee meke, ſittyng vpon an Aſſe and a colte, the foale of the Aſſe vſed to the yoke. The diſciples wēt and did as Jeſus commaunded them, and brought the Aſſe and the colt, and put on them theyr clothes, & ſet him thereon. And many of the people ſpred theyr garmentes in the waye. Other cutte down braunches from the trees, and ſtrawed them in the waye. Moreouer, the people that wente before, and they that came after cryed, ſaying: Hoſanna to the ſonne of Dauid: Bleſſed is he that cometh in the name of the Lord: Hoſanna in the higheſt. And when he was come to Jeruſalem, all the citie was moued, ſaying: who is thys? And the people ſayd: this is Jeſus the Prophete of Nazareth, a citie of Galile. And Jeſus went into the temple of God, and caſt out all them that ſolde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the ſeates of them that ſolde doues, and ſayd vnto them: It is written: My houſe ſhalbe called the houſe of prayer, but ye haue made it a denne of theues.

¶ The ſeconde Sundaye.

The Collect.

BLeſſed Lorde, whiche haſt cauſed all holy ſcriptures, to bee wrytten for our learnyng: graunte vs that we maye in ſuche wyſe heare them, reade, marke, learne, and inwardlye dygeſte them, that by pacience and coumfort of thy holye woorde, we may embrace and euer hold faſt

fast the blessed hope of euerlasting lyfe, which thou hast geuen vs in our sauiour Jesus Christ.

The Epistle.

Rom. xv. WHatsoeuer thinges are written afore time, they are written for our learning, that we through pacience and coumfort of the scriptures, might haue hope. The God of pacience and consolacion, graunt you to be like minded one towardes another, after the ensample of Christ Jesu: that ye al agreing together, may with one mouthe prayse God the father of our lord Jesu Christ: wherfore receue ye one another, as Christe receiued vs to the prayse of God. And this I saye: that Jesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers: and that the Gentiles myghte prayse God for hys mercy, as it is written: For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And again he sayeth: reioyce ye Gentiles with his people. And agayne: prayse the lord al ye Gentiles, and laude him al ye nacions together. And agayne, Esai sayth: there shalbe the roote of Jesse, and he that shall ryse to reigne ouer the Gentiles, in him shal the Gentiles trust. The god of hope, fill you with all ioy and peace in beleuing, that ye may be riche in hope, through the power of the holy goste.

The Gospell.

Luk. xxi. THere shalbe signes in the sunne & in the Moone, and in the starres: & in the earth the people shalbe at theyr wittes end, through despayre. The sea & the water shall roare, & mens heartes shal faile them for feare, and for looking after those thinges whiche shall come on the earthe. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power & great glory. When these thinges begin to come to passe, thē looke vp, & lift vp your heades, for your redemptiō draweth nye. And he shewed them a similitude: behold the figtree, & al other trees: whē they shoote foorth theyr buddes, ye see and knowe of your own selues

that

that sommer is thē nye at hand. So likewise ye also (when ye see these thinges come to passe) be sure that the kingdom of God is nie. Uerely I saye vnto you: this generaciō shall not passe, tyll all be fulfylled. Heauen and earth shall passe, but my wordes shall not passe.

¶ The thyrde Sundaye.

The Collecte.

LOrd, we beseche thee geue eare to our prayers, and by thy gracious visitacion, lighten the darkenesse of oure heart, by our Lorde Jesus Christe.

The Epistle.

LEt a man this wyse esteme vs, euen as the ministers of Christe, and stewardes of the secretes of god. Furthermore it is required of the stewardes, that a mā be found faithful: with me it is but a very small thinge that I shoulde bee iudged of you, eyther of mans iudgemente: no I iudge not myne owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the Lord that iudgeth me. Therfore iudge nothinge beefore the time, vntil the lord come, which wil lightē thinges that are hidde in darkenesse, and open the counsayles of the heartes: and then shal euery man haue prayse of God. 1. Cor. iiii

The Gospell.

WHen John beeyng in prieson hearde the workes of Christ, he sente two of his disciples, and sayde vnto him: Art thou he that shal come, or dooe we loke for another? Jesus aunswered, and sayd vnto them: Goe and shewe John agayne what ye haue heard and seen. The blynd receyue theyr syghte, the lame walke, the lepers are clensed, and the deafe heare, the dead are raised vp, and the poore receyue the glad tydinges of the gospell: and happye is he that is not offended by me. And as they departed, Jesus began to saye vnto the people cōcerning John: What went ye oute into the wildernesse to see? A reede that is shakē with the wind: or what went ye oute for to see? A man clothed in softe rayment: behold, they that weare softe clothing, are in kynges houses. But what wēt ye oute Math. xi.

ye oute for to see: a Prophete: verely I saye vnto you, and more then a Prophete. For this is he of whom it is writ-ten: behold, I sende my messenger before thy face, which shall prepare thy waye before thee.

¶ The fourth Sundaye.

The Collecte.

LOrd rayse vp (we pray thee) thy power, & come among vs, and with greate mighte succour vs: that whereas (through our sinnes & wickednes) we be sore let & hindred, thy bountiful grace & mercy (thorow the satisfaccion of thy sonne our Lord) may spedely deliuer vs: to whō with thee and the holy gost, be honor and glory world without ende.

Phil.iiii

The Epistle.

REioyce in the Lord alwaye, and agayn I say reioyce. Let your softenes be knowen to al men: the lord is euen at hand. Be carefull for nothing, but in al prayer & supplicacion let your peticions be manifest vnto God, with geuing of thankes. And the peace of God (which passeth al vnderstāding) kepe youre heartes and myndes: through Christ Jesu.

The Gospell.

Iohn.i.

THis is the record of Iohn: when the Iewes sent Priestes & Leuites from Jerusalem, to aske him: what art thou? And he confessed & denied not, and sayde playnely: I am not Christ. And they asked him: what then, art thou Helias? & he sayth: I am not. Art thou the Prophete? & he aunswered, no. Then sayd they vnto him: what art thou that we may geue an aunswere vnto thē that sent vs? what sayest thou of thy selfe? he sayd: I am the voice of a cryer in the wildernes: make straight the way of the lord, as sayd the Prophet Esay. And they which were sent, were of the Pharisees: and they asked him, and sayde vnto him: why baptysest thou then, yf thou bee not Christ, nor Helias, nether that Prophet? Iohn aunswered them, saying: I baptise with water, but there stādeth one among you, whom ye know not: he it is, which though he came

came after me, was beefore me, whose shoe latchet I am not worthy to vnlooce. These thinges were done at Bethabara beyonde Jordan, where John dyd Baptyse.

¶ Christmas daye.

The Collect.

Almightie God, which hast geue vs thy onely begotte sonne to take our nature vpon him, & this daye to bee borne of a pure virgin: Graunt that we being regenerate & made thy children by adopcion & grace, may daylye be renued by thy holy spirite, through thesame oure Lorde Jesus Christ: who lyueth and reygneth with. &c. Amen.

The Epistle.

Heb. 1.

God in times paste, diuersly & many wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spoke to vs by his own sonne, who he hath made heyre of al thinges, by who also he made the worlde. Which (sonne) beeing the brightnes of his glory, & the very ymage of his substaunce, ruling al thinges with the word of his power, hath by his owne person purged our sinnes, & litteth on the right hande of the maiestie on high: being so much more excellent the the Aungels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto which of the Aungels saide he at any tyme? Thou art my sonne, this day haue I begotten thee. And agayn, I wilbe his father, & he shalbe my sonne. And again, when he bringeth in the first begotte sone into the worlde, he sayth: & let al the Angels of God worship him. And vnto the Angels he sayeth: He maketh his Angels spirites, & his ministers a flame of fire: But vnto the sonne he sayeth: thy seate (O God) shalbe for euer & euer. The scepter of thy kingdom is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherfore God, euē thy God, hath annoynted thee with oyle of gladnes aboue thy felowes. And thou Lord in the beginning hast layde the foundacio of the earth: & the heauens are the woorkes of thy handes. They shal perishe, but thou endurest: But they all shall waxe olde as doeth a garmente, and as a vesture shalte thou chaunge

chaunge them, and they shalbe chaunged. But thou arte euen the same, and thy yeares shall not fayle.

The Gospell.

John.i. IN the beginning was the worde, and the worde was with God, and God was the worde. The same was in the beginninge with God. All thinges were made by it, and without it was made nothing that was made. In it was life, and the lyfe was the light of men, & the light shineth in the darkenes, & the darkenes cõprehended it not. There was sent frõ God, a mã whose name was John. The same came as a witnesse, to beare witnesse of the lighte, that all men throughe him mighte beleue. He was not that lighte, but was sente to beare witnes of the lyghte. That lighte was the true light whiche lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him, & the worlde knew him not. He came amonge his owne, & his owne receyued him not. But as many as receyued him, to thẽ gaue he power to be made sõnes of god: euen thẽ that beleued on his name, whiche were borne, not of bloude, nor of the wyll of the flesche, nor yet of the wyll of man, but of God. And the same woorde became flesche and dwelt among vs, & we sawe the glory of it, as the glory of the only begotten sonne of the father, ful of grace & trueth.

Saincte Stephens daye.

The Collecte.

GRaunt vs, O Lord, to learne to loue oure enemies by the example of thy martyr Saincte Stephen, who prayed for his persecutours to thee: which lyuest, &c.

Then shal folow a Collecte of the Natiuitie, which shalbe sayde continually vnto Newe yeares daye.

The Epistle.

Actes.vii AND Stephen being ful of the holy ghost, loked vp stedfastly with his eyes into heauen, and sawe the glory of God, & Jesus standing on the right hand of God, & sayd: behold, I see the heauens opẽ, & the sonne of mã standing on the right hand of God. Then they

gaue

gaue a shoute with a loud voyce, & stopped their eares, and ranne vpon him al at once, and cast him out of the citie, and stoned him. And the witnesses laid down their clothes at a yong mans fete, whose name was Saule. And they stoned Stephen, calling on and saying: Lord Jesu, receue my spirite. And he kneled downe and cryed with a loude voyce: Lord, lay not this synne to theyr charge. And when he had thus spoken, he fell asleepe.

¶ The Gospell.

BEholde, I sende vnto you Prophetes, and wyse men, and Scribes, and some of them ye shal kyll and crucifye, and some of them shall ye scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come al the righteous bloud which hath been shed vpō the earth, from the bloud of righteous Abel, vnto the bloud of Zacharias the sonne of Barachias, whom ye slew betwene the temple and the altare. Uerely I say vnto you, al these thinges shal come vpō this generacion. O Jerusalem, Jerusalem, thou that killest the Prophetes and stonest them which are sent vnto thee: how often woulde I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, & ye would not: Behold, your house is left vnto you desolate. For I say vnto you: ye shall not see me hencefurth, till that ye say: Blessed is he that cometh in the name of the Lorde. Matheu xxiii.

¶ Sainct John Euangelistes daye.

The Collect.

MErcifull Lorde, we beseche thee to cast thy bright beames of lighte vpon thy Churche: that it beeyng lightened by the doctrine of thy blessed Apostle and Euangelist John, may attaine to thy euerlastinge giftes. Through Jesus Christ our Lord. Amen.

The Epistle.

THat whiche was from the beginning, whiche we haue heard, whiche we haue seen with oure eyes, whiche we haue loked vpon, and our handes haue handled of the word of life: And the life appeared, i. John. i.

and we haue seen, and beare witnesse, and shewe vnto you that eternal life whiche was with the father, and appeared vnto vs. That whiche we haue seen and heard, declare we vnto you, that ye also maye haue felowshyppe with vs, and that our felowshippe maye bee with the father and hys sonne Iesus Christe. And thys we write vnto you, that ye may reioice, and that your ioye may be ful. And this is the tidinges which we haue heard of him, & declare vnto you, that god is light, & in him is no darkenes at al. If we saye we haue felowship with him, & walke in darkenes, we lye, and doe not the trueth. But and if we walke in lighte, euen as he is in light, then haue we felowship with him, and the bloud of Iesus Christ his sonne cleanseth vs frō al sinne. If we saye we haue no sinne, we deceiue oure selues, and the truth is not in vs. If we knowledge our sinnes, he is faithful and iust to forgeue vs our sinnes, and to cleanse vs from al vnrighteousnes. If we say we haue not sinned, we make him a lyer, and his woord is not in vs.

The Gospell.

John.xxi

IEsus sayd vnto Peter: folow thou me. Peter turned aboute, & saw the disciple whom Iesus loued folowing (whiche also leaned on hys breast at supper, & said: lord, which is he that betrayeth thee?) when Peter therfore saw him, he said to Iesus: lord, what shal he here doe? Iesus sayd vnto him: if I will haue him to tary til I come, what is that to thee? Folow thou me. Thē went this saying abrode among the brethren, that ỹ disciple should not dye. Yet Iesus sayde not to him, he shall not dye: but if I wil ỹ he tary til I come, what is that to thee? Thesame disciple is he which testifyeth of these thinges, & wrote these thinges: & we knowe ỹ his testimonie is true. There are also many other thinges whiche Iesus dyd, the whiche if they shoulde be written euery one, I suppose the woorld could not contein the bokes that shoulde be written.

Thinnocentes day.

The Collect.

Almightie

ALmighty god, whose prayse this day the yong Innocentes thy witnesses hath confessed & shewed foorth, not in speaking, but in dying: mortify & kill al vices in vs, that in our conuersacio, oure life maye expresse thy fayth, whiche with our tonges we doe confesse: throughe Jesus Christ our Lorde.

The Epistle.

ILoked, & loe, a lambe stode on the mount Syon, Apo.xiiii.
& with him an hundred & .xliiii. thousand, hauing hys name & his fathers name written in theyr foreheades. And I heard a voice from heauen, as the sound of many waters, & as the voice of a great thunder. And I heard the voice of harpers harpyng with theyr harpes. And they sōg as it were a new song before ỹ seate, & before the .iiii. beastes and the elders, & no man coulde learne the song, but the hundred fourtye & .iiii. thousande, which were redemed from the earth. These are they which were not defiled with women, for they are virgins. These folowỹ lambe whersoeuer he goeth. These were redemed from men, beyng the firste fruites vnto God, and to the lambe, and in their mouthes was founde no guile: for they are without spot before the throne of God.

The Gospell.

THe Angel of ỹ lord appeared to Joseph in a slepe, Mat.ii.
saying: arise & take the childe & his mother, & flee into Egipt, & be thou there til I bring thee word. For it will come to passe, ỹ Herode shal seke the chyld to destroye him. So when he awoke, he toke ỹ childe & his mother by night, & departed into Egipte, and was there vnto the death of Herode, that it myght bee fulfylled whiche was spoken of the Lorde by the Prophete, saying: out of Egipt haue I called my sonne. Thē Herode when he saw that he was mocked of the wise mē, he was exceadyng wroth, and sent foorth men of warre, & slewe all the childrē that were in Bethleem, & in al ỹ coastes (as many as were two yeres old or vnder) according to the tyme which he had diligently knowen out of the wisemen. Then was fulfylled ỹ which was spokē by ỹ Prophet Jeremy, where as he said:

In Rama was there a voyce heard, lamentacyō, weping, and great mourning: Rachel wepyng for her childzen, and would not be comforted, because they were not.

The Sunday after Christmas daye.

The Collecte.

Almightie God whiche hast geuen vs. &c.

As vpon Christmas daye.

The Epistle.

Gala.iiii

AND I say, that the heire (as long as he is a child) differeth not from a seruaunt, though he be lorde of al, but is vnder tutours and gouernours, vntyl the tyme that the father hath appointed. Euē so we also, when we were childzē, were in bondage vnder the ordeinaunces of the worlde: But when the tyme was full come, God sent his sonne made of a woman, and made bonde vnto the lawe, to redeme them whiche were bonde vnto the law: that we thzough eleccion mighte receiue the inheritaunce that belongeth vnto the natural sonnes. Because ye are sonnes, god hath sent the spirite of hys sonne into oure heartes, which crieth, Abba father. Wherefore nowe, thou art not a seruaunte, but a sonne: If thou be a sonne, thou art also an heyre of God thzough Christ.

The Gospell.

Math.i.

THis is the boke of the generacīō of Iesus Christ the sonne of Dauid the sonne of Abzaham: Abzaham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his bzethzen: Judas begat Phares and zaram of Thamar: Phares begat Esrō: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Salomon, of her that was the wife of Uzie: Salomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Jozam: Jozam begat Ozias: Ozias begat Joathā: Joathā begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses

begat

begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the tyme that thei were caryed away to Babilon. And after they were brought to Babilon, Jechonias begat Salathiel: Salathiel begat zorobabel: zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so al the generacions frō Abraham to Dauid, are. xiiii. generacions. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generacions. And frō the captiuitie of Babilō vnto Christ, are. xiiii. generacions.

The byrth of Jesus Christ was on this wise: When hys mother Mary was maried to Joseph (beefore they came to dwell together) she was founde with childe by the holy goste. Then Joseph her husbande (because he was a righteous man, and would not putte her to shame) was mynded priuely to depart from her. But whyle he thus thoughte: beholde, the Aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sōne of Dauid, feare not to take vnto thee Mary thy wyfe: for that whiche is conceiued in her, commeth of the holy goste. She shall bryng forth a sonne, and thou shalt call hys name Jesus: for he shal saue hys people from theyr synnes.

All thys was done, that it might be fulfilled whiche was spoken of the Lorde by the Prophete, sayinge: Beholde, a mayde shall be with childe, and shall bryng forth a sōne, and they shall call hys name Emanuell: whiche if a man interprete, is asmuche to saye as God with vs. And Joseph, assone as he awoke out of slepe, did as the Aungell of the Lorde had bidden him: and he toke his wyfe vnto him, and knew her not tyl she had brought forth her first begotten sonne, and called hys name Jesus.

The Circumcision of Christ.

The Collecte.

ALmightie god, whiche madest thy blessed sonne to be circumcised and obedient to the law for man: graunte vs the circumcision of the spirite, that oure hertes & al our membres beeing mortified from all worldlye and carnall lustes, maye in all thynges obeye the blessed wyll: through thelame thy sonne Jesus Christ our Lorde.

The Epistle.

Rom. iiii. BLessed is that man to whom the Lorde wil not impute synne. Came this blessednes thē vpō the vncircumcison, or vpon the circumcision also? for we say, that faith was rekoned to Abraham for ryghteousnesse. How was it then rekoned? whē he was in the circumcision, or when he was in the vncircumcision? not in tyme of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the ryghteousnesse of fayth, which he had yet being vncircumcised, that he shoulde be the father of all them ꝑ beleue, though they be not circumcised, that ryghteousnes myght be imputed to them also: and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also ꝑ walke in the steppes of the faith that was in oure father Abraham before the tyme of circumcision. For the promyse (that he shoulde be heyre of the worlde) happened not to Abraham or to hys sede throughe the lawe, but throughe the righteousnes of fayth. For if they whiche are of the lawe, be heires, then is fayth but vayne, and the promyse of none effecte.

The Gospell.

Luke. ii. AND it fortuned, assone as the Angels were gone away from the shepeheardes into heauen, they said one to another: let vs goe nowe euen vnto Bethleem, and see this thyng that we heare say is happened, whiche the Lorde hath shewed vnto vs. And they came with hast, and found Mary and Joseph, and the babe, layd in a maunger. And when they had seen it, they published abrode the sayinge that was tolde them of that

childe.

thyld. And al they that heard it, wondred at thole thynges which were tolde them of the shepeheardes. But Mary kept al thole sayinges, and pondred them in her heart. And the shepeheardes returned, prayling and laudynge god for al the thinges that they had heard and seen euen, as it was tolde vnto them. And when the eyght daye was come that the childe should be circumcised, hys name was called Jesus, which was named of the Aungell before he was conceyued in the wombe.

If there be a Sunday betwene the Epiphanie and the Circumcision, then shalbe vsed the same Collecte, Epistle and Gospell, at the Communion, which was vsed vpon the daye of Circumcision.

¶ The Epiphanie.

The Collecte.

O God, which by the leadyng of a starre diddest manyfest thy onely begotten sonne to the Gentyles: Mercifully graunt, that we whiche knowe thee nowe by fayth, may after thys life haue the fruicion of thy glorious Godhead, through Christ our Lorde.

The Epistle.

FOr thys cause I Paule am a prisoner of Jesus Christ for you Heathen, if ye haue heard of the ministracion of the grace of god, whiche is geuen me to youwarde. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderstande my knowledge in the misterye of Christe: which mistery in tymes paste was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the spirite, that the gentiles should be inheritours also, and of the same body, & partakers of hys promyse of Christe, by the meanes of the gospell, wherof I am made a minister, accordynge to the gyfte of the grace of God, whiche is geuen vnto me after the workynge of his power. Vnto me the leaste of all saynctes is thys grace geuen, that I shoulde preache among the Gentyles, the vnsearcheable ryches of Christ, Ephe. iii.

and to make al mē see what the felowship of the misterye is, whiche from the beginning of the worlde, hath been hid in God, whiche made al thinges through Jesus Christe: to the entente, that nowe vnto the rulers and powers in heauenly thynges, might be knowen by the congregacion, the manifolde wysedome of God, accordyng to the eternal purpose whiche he wroughte in Christe Jesu our Lorde: by whom we haue boldenes and entraunce, with the confidence which is by the fayth of hym.

The Gospell.

Math.ii. When Jesus was borne in Bethleem a citie of Jury, in the tyme of Herode the kyng: Beholde, there came wise men from the Easte to Jerusalem, saying: where is he that is borne king of the Jewes? For we haue seen his starre in the Easte, and are come to worshippe hym. When Herode the king had heard these thynges, he was troubled and al the citie of Jerusalem with hym. And when he had gathered all the chiefe priestes & Scribes of the people together, he demaunded of them where Christ should be borne. And they sayd vnto him: at Bethleem in Jurye. For thus it is written by the prophete: And thou Bethleem in the land of Jury, art not the least among the princes of Juda: for out of thee there shal come vnto me the capitaine that shal gouerne my people Israel. Then Herode (when he had priuely called the wise men) he enquired of them diligentlye what tyme the starre appeared: & he bad them goe to Bethleem, and said: goe your way thether, & searche diligentlye for the childe. And when ye haue founde hym, bryng me worde againe, that I maye come and worshyp hym also. When they had heard the king, they departed: and loe, the starre whiche they sawe in the Easte, wente before them till it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceadyng glad, and wēt into the house, and founde the childe with Marye his mother, and fell down flat, and worshipped him, & opened theyr treasures, and offered vnto hym giftes: Golde, Frankincense,

cense, and Myrre. And after they were warned of God in slepe (that they should not goe agayne to Herode) they returned into their owne countrey another waye.

¶ The firste Sunday after the Epiphanie.

The Collecte.

LOrde we beseche thee mercifully to receiue ỹ prayers of thy people whiche call vpon thee: and graunte that they may both perceiue and know what thynges they oughte to doe, and also haue grace and power, faythfullye to fulfyll the same, throughe Jesus Christ our Lorde.

The Epistle.

IBeseche you therefore brethren, by the mercyfulnesse of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable vnto god, whiche is your reasonable seruing of God, and fashion not your selues like vnto this worlde: but be ye chaunged in your shape by the renuyng of youre mind, that ye may proue what thyng that good and acceptable and perfect wyll of god is. For I say (throughe the grace that vnto me geuen is) to euery mã among you, that no man standе highe in his owne conceite, more then it becommeth hym to esteme of hymself: but so iudge of himself, that he be gentle and sobre, accordyng as God hath dealte to euery man the measure of fayth: for as we haue manye membres in one body, and al members haue not one office, so we beyng many, are one body in Christ, and euery man among our selues one anothers membres. Rom. xii

The Gospell.

THe father and mother of Jesus went to Jerusalem after the custome of the feaste daye. And when they had fulfylled the dayes, as they retourned home, the chyld Jesus abode styl in Jerusalem, and hys father and mother knewe not of it: but they supposyng hym to haue been in the cumpanye, came a dayes iourney and soughte hym amonges theyr kinsfolke and acquaintaunce. And when they founde hym not, they- Luke. ii.

weute

went backe agayne to Jerusalem, and soughte him. And it foꝛtuned, that after thꝛee daies they found him in the temple, sitting in the middest of the doctours, hearing thē, and posing them. And all that heard him, were astonied at hys vnderstanding and aunsweres. And when they sawe hym, they meruayled, and his mother said vnto him: sonne, why hast thou thus dealt with vs? Behold, thy father & I haue sought thee soꝛowing. And he sayd vnto them: how hapned that ye soughte me? wist ye not that I must goe about my fathers buſines? And they vnderstode not ẏ saying, whiche he spake vnto them. And he wente downe with them, and came to Nazareth, and was obedient vnto them: but hys mother kept all these sayinges together in her heart. And Jesus pꝛospered in wisedome and age, and in fauour with God and menne.

¶ The second Sundaye after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all thinges in heauen and earth: mercifully heare the supplicacions of thy people, and graunt vs thy peace all the dayes of our lyfe.

The Epistle.

Rom. xii

SEeing that we haue diuerse gyftes, accoꝛdynge to the grace that is geuē vnto vs: if a man haue the gyfte of pꝛophecie, let hym haue it, that it be agreeing to the fayth. Let hym that hath an office, wayte on his office. Let him that teacheth, take hede to hys doctrine. Let him that exhoꝛteth, geue attendaunce to his exhoꝛtacion. If anye man geue, let hym dooe it with syngleneſſe. Lette hym that ruleth, dooe it with diligence. If anye manne shewe mercye, let hym doe it with cherefulneſſe. Lette loue be withoute dissimulacion. Hate that whiche is euill, and cleaue to that whiche is good. Be kynd one to another with bꝛotherly loue. In geuing honour, goe one befoꝛe another. Be not slothful in the

buſines

busines which you haue in hand. Be feruent in spirite. Apply your selues to the tyme. Reioyce in hope. Be patiente in tribulacion. Continue in prayer. Distribute vnto ỹ necessitie of the sainctes. Be readye to harboure. Blesse them which persecute you, blesse I say, and curse not: Be merye with them that are merye: wepe with them that wepe: be of like affeccion one towardes another. Be not hye minded, but make youre selues equall to them of the lower sorte.

The Gospell.

AND the thyrde daye was there a mariage in Cana, a citie of Galile, and the mother of Jesus was there. And Jesus was called (& his dysciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayde vnto hym: they haue no wyne. Jesus said vnto her: woman, what haue I to do with thee? Myne houre is not yet come. His mother said vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were standyng there. vi. waterpottes of stone, after the maner of purifying of the Jewes, conteynyng two or three fyrkyns a piece. Jesus sayd vnto them: fyll the waterpottes with water. And they filled them vp to the brimme. And he sayde vnto them: drawe out nowe, and beare vnto the gouernoure of the feaste: And they bare it. When the ruler of the feaste had tasted the water turned into wyne, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the bridegroome, and sayde vnto him: euery man at the beginning doeth set foorth good wyne, and when men be dronke, then that whiche is woorse: but thou hast kept the good wyne vntill nowe. Thys begynnyng of miracles dyd Jesus in Cana of Galile, and shewed hys glorye, and his disciples beleued on him. John. ii.

¶ The thyrd Sundaye.

The Collect.

ALmightie & euerlasting god, mercifully loke vpon our infirmities: and in all our daungers and necessities, stretche

stretche forth thy ryghte hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

Rom.xii. BE not wise in your owne opinions. Recõpence to no man euil for euill. Prouide afore hãd thinges honest, not onely before god, but also in the sight of al men. If it be possible (as much as is in you) liue peaceably with al men. Dearely beloued, auenge not your selues, but rather gene place vnto wrath. For it is written, vengeaũce is mine, I wil reward saith the lord. Therfore if thine enemy hunger, fede him: if he thirst, geue him drinke. For in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnes.

The Gospell.

mat.viii. WHen he was come down frõ the mountain, much people folowed hym. And beholde, there came a Leper, & worshipped him, saying: Master, if thou wilt thou canst make me cleane. And Jesus put forth his hand & touched him, saying: I wil, be thou clene: & immediatly his leprosy was clensed. And Jesus sayd vnto him: tell no man, but goe & shew thy self to the priest, & offer the gift (ỹ Moses commaũded to be offred) for a witnes vnto thẽ. And whẽ Jesus was entred into Capernaum, there came vnto him a Centurion, & besought hym, saying: Maister, my seruaunte lyeth at home, sicke of the paulsey, & is grieuously payned. And Jesus sayd: when I come vnto him, I will heale him. The Centurion aunswered, & sayd: Syr, I am not worthy ỹ thou shouldest come vnder my roofe: but speake the woord onely, & my seruaũt shalbe healed. For I also am a man subiect to the auctoritie of an other, & haue souldiers vnder me: & I saye to this man, goe, & he goeth: & to another man, come, & he cometh: & to my seruaunt, doe this, & he doth it. Whẽ Jesus heard these woordes, he merueyled, & sayd to them that folowed him: verely I say vnto you, I haue not foũd so great faith in Israel. I say vnto you, ỹ many shal come frõ the East, & West,

Weſt, and ſhall reſte with Abraham, Iſaac, and Jacob, in the kyngdome of heauen: but the childzen of the kingdome ſhalbe caſt out into vtter darkenes, there ſhall be wepyng and gnaſhyng of teeth. And Jeſus ſayd vnto the Centurypon: Goe thy waye, and as thou beleueſt, ſo be it vnto thee: and hys ſeruaunte was healed in the ſelfe ſame houre.

The fourth Sunday.

The Collecte.

GOd whiche knoweſt vs to be ſet in the middeſte of ſo many and great daungers, that for mans frailneſſe we cannot alwayes ſtande vpryghtly: Graunte to vs the healthy of body and ſoule, that al thoſe thynges whiche we ſuffre for ſynne, by thy helpe we maye well paſſe and ouercome: thzough Chziſt our Lozde.

The Epiſtle. Ro. xiii.

LEt euerye ſoule ſubmitte hymſelfe vnto the auctozitie of ỹ higher powers: for there is no power but of God. The powers that be, are ozdained of God: whoſoeuer therefoze reſiſteth power, reſiſteth the ozdinaunce of god: But thei that reſiſt, ſhal receiue to themſelues damnation. For rulers are not fearfull to them that doe good, but to them that doe euil. Wilt thou be without feare of the power: doe well then, and ſo ſhalte thou be prayſed of the ſame: for he is the miniſter of God, for thy wealth. But and if thou doe that whiche is euil, thē feare, for he beareth not the ſweozde for nought: for he is the miniſter of God, to take vengeaunce on them that dooe euill. Wherefoze ye muſte nedes obey, not onely for feare of vengeaunce, but alſo becauſe of conſcience, and euen for thys cauſe pay ye tribute: For they are Goddes miniſters ſeruing for that purpoſe. Geue to euery man therefoze hys duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth.

The Goſpell.

And

Mat.viii. ND when he entred into a ship, his disciples folowed hym. And beholde, there arose a greate tempeste in the sea, insomuche as the shyp was couered with waues, but he was aslepe. And his disciples came to hym, and awoke hym, saying: Maister saue vs, we perysshe. And he sayd vnto them: why are ye fearefull, O ye of litle fayth: Then he arose, and rebuked the windes and the sea, and there folowed a great calme. But the mẽ meruailed, saying: what maner of man is thys, that both windes and sea obeye hym: And when he was come to the other syde, into the countrey of the Gergesites, there met with hym. ii. possessed of deuils, which came oute of the graues, and were out of measure fierce, so that no man myght goe by that waye. And beholde, they cryed out, saying: O Jesu thou sonne of god, what haue we to doe with thee: Art thou come hyther to tormente vs beefore the tyme: And there was a good way of from them, a heerd of Swyne feding. So the deuils besought him, saying: If thou cast vs oute, suffre vs to goe into the heerd of Swyne. And he said vnto them: goe your wayes. Then went they out, and departed into the heerd of Swyne. And beholde, the whole heerd of Swyne was caryed headlong into the sea, and perysshed in the waters. Then they that kept them fled, and went their wayes into the citie, and tolde euery thyng, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to mete Jesus: and when they sawe hym they besought hym that he would departe out of their coastes.

The fifth Sundaye.

The Collecte.

LORD, we beseche thee to kepe thy Churche and housholde continually in thy true religion: that they which doe leane onely vpon hope of thy heauenly grace, maye euermore be defended by thy mightye power, Throughe Christe our Lorde.

The Epistle.

Put

PUt vpon you as the elect of god, tendre mercy, kindnes, humblenes of mynde, mekenesse, long suffring, forbearing one another, and forgeuing one another, if any man haue a quarell agaynst another: as Christe forgaue you, euen so doe ye. Aboue al these thinges, put on loue, whiche is the bonde of perfectnes. And the peace of God rule your heartes, to the whiche peace ye are called in one body: And see that ye be thankeful. Let the word of Christ dwell in you plenteously with all wisedome: Teache and exhort your owne selues in Psalmes and Hymnes, and spiritual songes, singing with grace in your heartes to the Lord. And whatsoeuer ye doe in word or dede, doe all in the name of the Lorde Iesu, geuing thankes to God the father by him. Colo.iii.

The Gospell.

THe kyngdome of heauen is lyke vnto a man which sowed good sede in his field: but while men slept, his enemie came, and sowed tares among the wheate, and went his waye. But when the blade was spronge vp, and hadde brought furth fruite, then appeared the tares also: So the seruauntes of the housholder came, and said vnto him: Sir: didst not thou sowe good seede in thy fielde? from whence then hath it tares? He sayde vnto them: the enuyous man hath done this. The seruauntes sayde vnto him: wilt thou then that we goe and wede them vp? But he sayd: naye, lest while ye gather vp the tares, ye plucke vp also the wheate with them: let both growe together vntil the harueste, and in the time of harueste, I will say to the reapers: gather ye fyrst the tares, and bynde them together in sheaues to bee brent: but gather the wheate into my barne. Mat.xiii.

The.vi.sunday (if there be so many) shal haue the same Collect, Epistle and Gospel, that was vpon the fifth sundaye.

¶ The Sunday called Septuagesima.

The Collect,

O Lorde,

O Lord, we beseche thee fauourably to heare ꝑ prayers of thy people, that we whiche are iustly punished for our offences, maye be mercifullye delyuered by thy goodnesse, for the glory of thy name, through Iesu Christe our sauioure: who liueth & reigneth world without ende.

The Epistle.

1. Cor. ix. PErceiue ye not, how that they whiche runne in a course, runne all, but one receiueth the rewarde? So runne that ye maye obtayne: Euery manne that prouyeth masteries abstaineth frō al thiges. And they doe it to obtayne a crowne that shal perysche, but we to obteine an euerlastyng crowne. I therfore so runne, not as at an vncertayne thynge. So fighte I, not as one that beateth the ayre: but I tame my bodye, and bryng it into subiection, lest by any meanes it come to passe, ꝑ when I haue preached to other, I my self should be a castaway.

The Gospell.

Mat. xx. THe kingdome of heauen is lyke vnto a man that is an housholder, which went out early in the morninge to hyre labourers into his vineyarde. And when the agremente was made with the labourers for a peny a daye, he sent theminto hys vineyarde. And he went out aboute the thirde houre, and sawe other standing idle in the market place and said vnto them: goe ye also into ꝑ vineyarde, and whatsoeuer is ryght, I wyl geue you. And they went theyr waye. Agayne he wente oute aboute the. vi. and. ix. houre, and dyd lykewise. And about the. xi. houre he went oute, and founde other standing idle, and sayed vnto them: why stande ye here all the daye idle? They sayed vnto him: because no man hath hired vs: He sayeth vnto them: goe ye also into the vineyarde, and whatsoeuer is ryghte, that shall ye receiue. So when euen was come, the Lord of the vineyarde sayed vnto his stewarde: call the labourers, and geue them theyr hyre, begynnynge at the laste vntyll the fyrste. And when they did come that came aboute the. xi. houre, they receyued euerye manne a penye: But when the fyrste came also, they supposed that they

shoulde

ſhoulde haue receyued moze, and they lykewyſe receyued euery man a peny. And when they had receiued it, thei murmured againſt the good mã of the houſe, ſaying: theſe laſt haue wzought but one houre, and thou haſte made thẽ equall with vs, whiche haue bozne the burthen and heate of the day. But he aunſwered vnto one of them, and ſaied: Frende, I doe thee no wzong: diddeſt thou not agree with me foz a peny? Take that thyne is, & goe thy waye: I will geue vnto this laſt, euen as vnto thee. Is it not lawful foz me to do as me luſteth with mine owne goodes? Is thine eie euill becauſe I am good? So the laſt ſhalbe firſt, and the firſt ſhalbe laſt. Foz many be called but few be choſen.

The ſundaye called Sexageſima.

The Collecte.

LOzde God, whiche ſeeſt that we put not our truſt in any thyng that we doe: mercyfullye graunte, that by thy power we maye bee defended againſt al aduerſitie, thzough Ieſus Chziſt our Lozde.

The Epiſtle.

YE ſuffre fooles gladly, ſeyng youre ſelues are wyſe. Foz ye ſuffre, yf a man bzynge you into bondage: yf a man deuour: yf a man take: yf a man exalt him ſelfe: yf a man ſmite you on the face. I ſpeake as cõcerning rebuke, as though we had been weake in this behalfe. Howbeit, wherinſoeuer any man dare be bolde (I ſpeake foolyſhly) I dare bee bolde alſo. They are Hebzues, euen ſo am I. They are Iſraelites, euẽ ſo am I. They are the ſeede of Abzaham, euen ſo am I. They are the miniſters of Chziſt (I ſpeake like a foole) I am moze: In labours moze aboũdaunt: In ſtripes aboue meaſure: In pziſon moze plenteouſlye: In death oft: Of the Iewes fiue times receiued I. xl. ſtripes ſaue one: Thziſe was I beaten with roddes: I was once ſtoned: I ſuffred thziſe ſhipwzake: Nyght and day haue I been in the depe ſea. In iozneying often: in parels of waters: in parels of robbers: in ieopardies of mine owne nacion: in ieopardies among the Heathen: in parels in the citie:

ii. Coz. xi.

tie: in parels in wilderneſſe: in parels in the ſea: in parels among falſe bzethzē: in labour & trauayle: in watchinges often: in hungre & thyzſte: in faſtinges often: in colde & nakednes: beſide the thinges which outwardly happen vnto me, I am cōbzed dayly, and do care foz al congregacions. Who is weake, & I am not weake? who is offended, and I burne not? If I muſte nedes boaſte, I wyll boaſte of the thinges that concerne mine infirmities. The God and father of oure Lozde Jeſus Chziſte, which is bleſſed foz euermoze, knoweth that I lye not.

The Goſpell.

Luk. viii

When much people were gathered together, and were come to him out of al cities, he ſpake by a ſimilitude. The ſower wente oute to ſowe his ſede: & as he ſowed, ſome fel by ẏ waye ſide, & it was troden downe, & the foules of the ayze deuoured it vp. And ſome fell on ſtones, & aſſoone as it was ſpzong vp, it withered away, becauſe it lacked moiſtenes. And ſome fel amōg thoznes, & the thoznes ſpzang vp with it & choked it. And ſome fel on good ground, & ſpzang vp & bare fruite an hūdzeth folde. And as he ſaid theſe thinges, he cried: he ẏ hath eares to heare, let him heare. And hys diſciples aſked him, ſayinge: what maner of ſimilitude is this? And he ſaid: vnto you it is geuē to know the ſecretes of the kingdō of God, but to other by parables: that whē they ſee, they ſhould not ſee, & whē they heare, they ſhould not vnderſtād. The parable is this: The ſede is the wozd of God: thoſe that are beſide the waye, are they ẏ heare: thē cometh the deuil & taketh away the wozd out of theyz heartes, leſt they ſhould beleue and be ſaued. They on the ſtones are they, which whē they heare, receiue the wozde with ioy, & theſe haue no rootes, which foz a while beleue, & in time of tēptacion goe away. And that which fel amōg thoznes are they, which whē they haue heard, goe fozth & are choked with cares & riches, & voluptuous liuing, and bzing fozth no fruite. That which fel in the good grounde are thei, which with a pure & good heart, heare the wozde

and

and kepe it, and bring forth fruyte through patience.

¶ The Sunday called Quinquagesima.

The Collect.

O Lorde, whiche doest teache vs that all our doinges without charitie are nothing worth: sende thy holy ghost, & powre in our hartes that most excellēt gyft of charitie, the very bonde of peace & al vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for thy only sonne Iesus Christes sake.

The Epistle.

THoughe I speake with tongues of menne and of Aungels, & haue no loue, I am euē as sounding brasse, or as a tinkling Cimball. And thoughe I could prophecie, and vnderstand al secretes, and all knowledge: yea, yf I haue all faythe, so that I coulde moue mountaynes out of their places, & yet haue no loue, I am nothing. And thoughe I bestowe all my goodes to fede the poore, and thoughe I gaue my bodye euen that I burned, & yet haue no loue, it profiteth me nothinge. Loue suffereth longe, & is courteous, loue enuieth not, loue doth not frowardli, swelleth not, dealeth not dishonestli, seketh not her owne, is not prouoked to angre, thinketh none euyl, reioyseth not in iniquitie. But reioyseth in the trueth, suffreth al thinges, beleueth al thinges, hopeth al thiges, endureth al thinges. Though that prophecyinge fayle, eyther tonges cease, or knowledge vanishe awaye, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But whē that which is perfect is come, then that which is vnperfecte shalbe done away. When I was a childe, I spake as a childe, I vnderstode as a childe, I ymagined as a childe. But assoone as I was a man, I put away childishnesse. Now we see in a glasse, euen in a darke speaking: but then shall we see face to face. Now I know vnperfectly: but then shall I know euen as I am knowē. Now abideth faith, hope, and loue, euen these three: but the chiefe of these is loue. i. Cor. xiii

The Goſpell.

Luk.xviii



IEſus toke vnto hym the. xii. and ſayde vnto them: beholde, we goe vp to Ieruſalem, and all ſhall be fulfilled that are wrytten by the Prophetes of the ſonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhalbee mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged hym, they will putte him to death, and the thirde day he ſhall ryſe agayne. And they vnderſtode none of theſe thynges. And this ſayinge was hyd from thē, ſo that they perceiued not the thynges whiche were ſpoken. And it came to paſſe, that as he was come nyghe to Hiericho, a certayne blynd man ſate by the hye waye ſyde, beggyng. And when he heard the people paſſe by, he aſked what it mente. And they ſayd vnto him, that Ieſus of Nazareth paſſed by. And he cried ſaying: Ieſu thou ſonne of Dauid, haue mercye on me. And they whiche wente before, rebuked hym, that he ſhoulde holde his peace. But he cried ſo muche the more: thou ſonne of Dauid haue mercy on me. And Ieſus ſtode ſtill, and commaunded him to be brought vnto hym. And when he was come nere, he aſked him, ſayinge: what wilt thou that I doe vnto thee? and he ſayde: Lorde, that I myght receyue my ſyghte. And Ieſus ſayde vnto him: receyue thy ſighte, thy fayth hath ſaued thee. And immediatly he receiued his ſyght and folowed hym praiſyng God. And all the people when they ſaw it, gaue prayſe vnto God.

The firſt daye of Lent.

The Collecte.

ALmighty & euerlaſtyng God, whiche hateſt nothing that thou haſt made, & doeſt forgeue the ſynnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthelye lamentyng oure ſynnes, and knowledging our wretchednes, may obtayn of thee, the God of all mercye, perfecte remiſſion and forgeueneſſe, thrōugh Ieſus Chriſt.

The Epiſtle.

Turne

TUrne you vnto me with all youre heartes, with fasting, weping & mourning: rente your heartes and not your clothes. Turne you vnto the Lord your God, for he is gracious & mercifull, longe suffering, and of great compassion, & ready to pardon wickednesse: Then (no doubt) he also shal turne and forgeue: & after his chastening, he shal let your encrease remayne for meate & drinke offringes vnto the Lord your God. Blow out with the trompet in Sion, proclaime a fasting, cal the congregacion, and gather the people together: warne the congregacion, gather the elders, bringe the children and suckelinges together. Let the bridegrom goe forth of hys chambre, and the bryde out of her closet. Let the Priestes serue the Lord betwene the Porche and the alter, weping and sayinge: be fauourable, O Lord, bee fauourable vnto thy people: let not thine heritage be brought to suche cõfusion, leste the Heathẽ be Lordes thereof. Wherfore should they say among the Heathen: where is nowe theyr God? Joel.ii.

The Gospel.

WHen ye faste, be not sad as the Hipocrites are: for they disfigure theyr faces that it maye appeare vnto men howe that they fast. Verely I saye vnto you, they haue their rewarde. But thou, whẽ thou fastest, annoynte thyne head, & washe thy face, that it appeare not vnto men howe thou fastest, but vnto thy father which is in secrete: & thi father which seeth in secrete, shal rewarde thee openly. Laye not vp for your selues treasure vpon earth, where the ruste & mothe doeth corrupt, and where theues breake through & steale. But laye vp for you treasures in heauen, where neither rust nor mothe doeth corrupt, & where theues doe not breake throughe nor steale. For where youre treasure is, there wyll your heartes be also. Math.vi.

¶ The first Sundaye in Lent.

The Collecte.

O Lord, which for our sake diddest faste fortie dayes & fortie nightes: Geue vs grace to vse such abstinẽce,

that our flesche beyng subdued to the spirite, we maye euer obeye thy godly mocions, in righteousnes & true holines, to thy honour and glory: which lyuest and reygnest. &c.

ii. Cor. vi

The Epistle.

WE as helpers exhorte you, that ye receyue not the grace of God in vayne. For he sayeth: I haue heard thee in a tyme accepted, and in the day of saluacio haue I succoured thee. Behold, nowe is that accepted tyme: beholde, nowe is that day of saluacion. Let vs geue none occasion of euyll, that in our office be found no fault, but in al thinges let vs behaue our selues as the ministers of God: In muche patience, in afflicciõs, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastinges, in pureneße, in knowledge, in longe sufferinge, in kindnes, in the holy ghost, in loue vnfained, in the word of trueth, in the power of God: by the armoure of righteousnes of the right hand & of the lefte: by honoure & dishonour: by euyll report & good report: as deceyuers, and yet true: as vnknowen, & yet knowen: as dying, & behold we lyue: as chastened, & not kylled: as sorowinge, and yet alway mery: as poore, and yet make many riche: as hauing nothing, and yet possessing all thinges.

Mat. iiii.

The Gospell.

THẽ was Jesus led away of the spirite into wilderneße, to be tempted of the deuyl. And whẽ he had fasted fortie dayes & fortie nightes, he was at the laste an hungred. And when the tempter came to him, he sayde: yf thou bee the sonne of God, commaunde that these stones be made bread. But he aunswered & sayd: it is written, man shall not lyue by bread only, but by euery woorde that procedeth oute of the mouth of God. Then the deuyll taketh him vp into the holye citie, & setteth him on a pinacle of the temple, and saith vnto him: yf thou be the sonne of God, cast thy self downe headlong. For it is written: he shall geue his Aungels charge ouer thee, and with theyr handes they shal holde thee vp, lest at any

any tyme thou dashe thy foote againste a stone. And Jesus sayd vnto him: it is wrytten agayne: Thou shalt not tempt the Lorde thy God. Agayne the deuyll taketh him vp into an exceading highe mountaine, & shewed him al the kingdomes of the worlde, and the glorye of them, & sayeth vnto him: al these wyll I geue thee, yf thou wilt fal downe and worshyp me. Thē sayth Jesus vnto him: Auoyde Sathā, for it is wrytten: Thou shalt worshyp the Lord thy God, & him only shalt thou serue. Then the deuyll leaueth him: & beholde, the Angels came and ministred vnto hym.

¶ The seconde Sundaye.

The Collecte.

ALmighti god, which doest see that we haue no power of our selues to helpe oure selues: kepe thou vs bothe outwardly in our bodies, & inwardly in oure soules, that we may be defended from al aduersities which maye happē to the body, & from all euyll thoughtes, which may assaulte and hurte the soule: through Jesus Christ, &c.

The Epistle.

WE beeseche you brethren, and exhorte you by the lord Jesus, that ye encrease more & more, euē as ye haue receyued of vs, how ye ought to walke, and to please God. For ye knowe what cōmaundemētes we gaue you by oure Lorde Jesus Christe. For this is the wyll of God, euen your holines: that ye should absteyne from fornicacion, & that euery one of you shoulde knowe howe to kepe his vessel in holines and honour, & not in the luste of concupiscence, as doe the Heathen, which know not God: that no man oppresse and defraude his brother in bargainynge, because that the Lorde is the auenger of all suche thinges, as we tolde you before, and testified. For God hath not called vs vnto vnclennes, but vnto holinesse. He therfore that despyseth, despiseth not man, but God which hath sent his holy spirite amonge you. 1. Thes. iiii.

The Gospel.

Math.xv



Esus went thence, and departed into the coastes of Tyre & Sidō: and behold, a woman of Canaā (which came oute of the same coastes) cried vnto him, sayinge: haue mercye on me, O Lorde, thou sonne of Dauid. My doughter is piteously vexed with a deuyll. But he answered her nothing at all. And his disciples came and besought him, saying: send her away, for she cryeth after vs. But he answered, & sayde: I am not sent but to the lost shepe of the house of Israel. Then came she and worshipped him, saying: Lorde, helpe me. He answered & sayd: it is not mete to take the childrēs bread, & cast it to dogges. She answered, & sayd: trueth Lord, for the dogges eate of the crummes which fall frō their maysters table. Then Jesus answered, & sayde vnto her: O womā great is thy faith, be it vnto thee, euē as thou wilt. And her doughter was made whole, euen the same tyme.

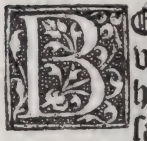
¶ The thyrd Sundaye.

The Collect.

We beseche thee almightie god, loke vpō the hearty desires of thy humble seruauntes: & stretche forth the right hād of thy maiestie, to be oure defence agaīst al our enemies: through Jesus Christ our Lorde.

The Epistle.

Ephesi.v



E you the folowers of God as dere childrē, and walke in loue euen as Christe loued vs, & gaue him self for vs an offering & a sacrifice of a swete sauoure to God. As for fornication, and al vncleānesse, or couetousnes, let it not be once named amōge you, as it becommeth Saīctes: or fylthinesse, or fooliche talking, or iesting, which are not comely, but rather geuing of thankes. For this ye know, that no whoremonger, eyther vncleane persone, or couetous persone (whiche is a worshipper of ymages) hath any inheritaūce in the kingdome of Christe and of GOD. Lette no man deceyue you with vayne wordes: For because of such thinges, cometh the wrath of God vpō the childrē of disobedience. Bee not ye

ye therfore companions of them. Ye wer sumtimes darkenes, but now are ye light in the Lord: walke as childrē of light, for the fruite of the spirite consisteth in al goodnes, & righteousnes, & truth. Accept that which is pleasing vnto the Lord, & haue no felowship with the vnfruitful workes of darkenes, but rather rebuke them. For it is a shame euē to name those thynges, which are done of them in secrete: but al thinges when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, ỳ same is light, wherfore he sayeth: awake thou that slepest, and stande vp from death, and Christ shall geue thee light.

The Gospell.



Iesus was casting out of a Deuill that was dumme. And when he had cast out the deuill, the dumme spake, and the people wondered. But some of them sayd: he casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a sygne from heauen. But he knowing theyr thoughtes, sayd vnto thē: Euery kingdome deuyded agaynst it selfe, is desolate, and one house doeth fall vpon another. If Sathan also be deuyded agaynst himselfe, how shall his kyngdome endure? Because ye say I cast out deuils through Beelzebub: If I by ỳ helpe of Beelzebub cast out deuils, by whose helpe do your children cast them out? Therefore shall they bee your iudges. But if I with the finger of God cast out deuils, no doubt the kingdom of god is come vpon you. When a strōg man armed watcheth his house, the thinges ỳ he possesseth are in peace. But when a stronger thē he cometh vpon him, and ouercometh him, he taketh from hym all hys harnesse (wherin he trusted) & deuideth hys goodes. He that is not with me is agaynst me. And he that gathereth not with me, scattereth abrode. When the vncleane spirite is gone out of a man, he walketh through drye places, seeking rest. And when he findeth none, he sayeth: I wil returne agayn into my house whence I came out. And when he cometh, he findeth Luke. xi.

he fyndeth it swepte & garnished. Then goeth he & taketh to him seuen other spirites worse then himselfe, & they entre in & dwel there. And the ende of that mā is worse then the beginninge. And it forthuned that as he spake these thinges, a certayne womā of the cōpany lift vp her voyce, and sayd vnto him: happy is the wombe that bare thee, & the pappes which gaue thee sucke. But he sayd: yea, happy are they that heare the worde of God and kepe it.

The fourth Sunday.

The Collect.

GRaunte we beseche thee almyghtye God, that wee which for our euyl dedes are worthely punished, by the comfort of thy grace may mercifully be relieued: through our Lord Jesus Christ.

The Epistle.

Gala.iiii



Tell me (ye that desyre to bee vnder the lawe) doe ye not heare of the lawe? for it is writtē that Abraham had two sonnes: the one by a bondmayde, the other by a freewoman. Yea, and he which was borne of the bondwomā, was borne after the flesche: but he which was borne of the freewomā, was borne by promes: which thinges are spoken by an allegorye: For these are two Testamentes, the one from the mount Sina which gendreth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is now called Jerusalem, and is in bondage with her childzen. But Jerusalē, which is aboue, is free, whiche is the mother of vs all. For it is writtē: Reioyce thou barren that beareste no chyldzen: breake foorth and crye, thou that trauayleste not: For the desolate hath many moe chyldzen then she which hath an husband. Brethren, we are after Jsaac the chyldrē of promes. But as then he that was borne after the flesshe, persecuted him that was borne after the spirite: Euen so is it nowe. Neuertheless, what sayth the scripture? put awaye the bondwoman & her sonne. For the sonne of the bondwoman shal not be heyre with the sonne of the freewomā.

So

So then brethren, we are not children of the bond woma̅, but of the free woman.

The Gospel.

IEsus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a greate multitude followed him, because thei saw his miracles which he dydde on them that were diseased. And Jesus went vp into a mountayne, & there he sate with his disciples. And Easter, a feast of the Jewes, was nie. Whe̅ Jesus then lift vp his eyes, & sawe a great co̅pany come vnto him, he sayd vnto Philip: whe̅ce shal we bye bread that these may eate? This he saide to proue him, for he him selfe knew what he would do. Philip answered him: two hu̅dreth penyworth of bread, are not sufficient for them, that euery ma̅ may take a litle. One of his disciples (Andrew, Simo̅ Peters brother) sayth vnto him: There is a ladde which hath fyue barley loues, & two fishes: but what are thei amo̅g so many? And Jesus said: make the people sitte downe. There was much grasse in the place: so the menne sate downe, in nu̅bre about fiue thousand. And Jesus toke the bread, & when he had geue̅ tha̅kes, he gaue to the disciples, & the disciples to the̅ that were set downe, & likewise of the fishes as much as they would. Whe̅ they had eaten ynough, he sayde vnto his disciples: gather vp the broken meate which remayneth, that nothinge bee lost. And they gathered it together & filled .xii. baskets with the broken meate of ỹ fiue barley loaues: which broke̅ meate remayned vnto them that had eate̅. Then those men (when they had seen the miracle that Jesus did) said: this is of a truth the same Prophete that should come into the worlde. John. vi.

¶ The fifth Sundaye.

The Collecte.

WE beseche thee almightie God, mercifully to loke vpon thy people: that by thy great goodnesse they maye be gouerned and preserued euermore both in body and soule: through Jesus Christ our Lorde.

The

The Epistle.

Hebre.ix. CHriste beeing an hye Priest of good thinges to come, came by a greater & a more perfect tabernacle, not made with handes, that is to say, not of this buylding, neither by the bloud of Goates and Calues, but by his owne bloud he entred in once into the holy place, and founde eternall redempcion. For yf the bloud of Oxen & of Goates, & the asshes of a yong kowe, whē it was sprinkled, purifieth the vncleane as touchīg the purifying of the flesche: howe much more shal the bloud of Christe (which through the eternall spyryte, offered him selfe without spotte to God) purge youre conscience from dead workes, for to serue the lyuinge God? And for this cause he is the mediatoure of the newe Testamente, that throughe death, whiche chaunsed for the redempcion of those transgressions that were vnder the fyrste Testamēt, they whiche are called, myghte receyue the promes of eternall inheritaunce.

The Gospel.

Joh. viii. WHich of you can rebuke me of sinne? Yf I saye the trueth, why do ye not beleue me? He that is of God, heareth gods wordes: ye therfore heare them not, because ye are not of God. Thē aūswered the Jewes, & sayd vnto him: say we not wel that thou art a Samaritane, and hast the deuyl? Jesus answered. I haue not the deuil: but I honor my father, & ye haue dishonoured me. I seke not myne owne prayse: there is one that seketh & iudgeth. Verely, verely, I say vnto you, yf a mā kepe my saying, he shal neuer see death. Then sayd the Jewes vnto him: now know we that thou hast the deuyll. Abrahā is dead, & the Prophetes, & thou sayest: yf a man kepe my saying he shal neuer taste of death. Art thou greater then oure father Abraham which is dead? And the Prophetes are dead: whō makest thou thy selfe? Jesus aunswered: Yf I honoure my self, mine honor is nothing: it is my father that honoureth me, whiche you saye is youre God, and yet ye haue not

knowen

knowen him, but I know him: & if I say I know him not I shalbe a lier like vnto you. But I know him & kepe his saying. Your father Abraham was glad to see my daye: & he sawe it & reioysed. Then said the Iewes vnto him. Thou art not yet fifty yere old, & hast thou sene Abraham? Iesus said vnto them: Verely verely I say vnto you: ere Abraham was borne, I am. Then toke they vp stones to cast at him: but Iesus hidde himselfe, and wente out of the temple.

¶ The Sunday next before Easter

The Collecte.

ALmighty & euerlasting God, which of thy tender loue towardes man, hast sent our sauiour Iesus Christ to take vpon him our flesche, & to suffre death vpon the crosse, that al mankinde should folowe the example of his great humilitie: mercifully graunte, that we both folowe the example of his pacience, & be made partakers of his resurrection: thorowe the same Iesus Christ our Lorde.

The Epistle.

LEt the same mynde bee in you, that was also in Christ Iesu: which whē he was in ỹ shape of god thoughte it no robbery to be equal with God: neuertheles, he made him selfe of no reputacion, taking on him the shape of a seruaunt, and became like vnto man, & was found in his apparel, as a man. He humbled himself, & became obedient to the death, euē the death of the crosse. Wherfore God hath also exalted him on highe, and geuen him a name whiche is aboue all names: that in the name of Iesus, euery knee should bowe, bothe of thynges in heauen, & thynges in earth, & thinges vnder the earthe: and that all tongues should confesse, that Iesus Christ is Lorde, vnto the prayse of God the father. Philip. ii

The Gospell.

AND it came to passe, when Iesus had finished all these sayinges, he sayed vnto his disciples: ye know that after two dayes shalbe Easter, & the sonne of man shalbe deliuered ouer to bee crucified. mat. xxvi.

crucifyed. Then assembled together the chiefe Priestes, & the Scribes, & the Elders of the people, vnto the palace of the high Priest (which was called Caiphas) & held a cõsel that they might take Jesus by subteltie, & kil him. But they sayd: not on the holy day, leste there be an vproare amõg the people. Whẽ Jesus was in Bethanie in the house of Simõ the Leper, there came vnto him a womã hauing an Alabaster boxe of precious ointmẽt, & powred it on his head, as he sate at the boarde. But whẽ his disciples saw it, thei had indignaciõ, saying: wherto serueth this waste? This oyntment might haue been wel solde, & geuẽ to the poore. When Jesus vnderstode that, he said vnto thẽ: why trouble ye the womã? for she hath wrought a good worke vpon me. For ye haue the poore alwaies with you, but me ye shal not haue alwayes. And in that she hath caste this oyntment on my body, she dyd it to bury me. Verely I say vnto you: wheresoeuer this Gospel shalbe preached in all the world, there shal also this be tolde that she hath done for a memorial of her. Then one of the twelue (which was called Judas Iscarioth) went vnto the chiefe Priestes, & sayd vnto them: what wil ye geue me, and I wyll deliuer him vnto you? And thei appointed vnto him .xxx. pieces of syluer. And frõ that tyme forth, he soughte opportunitie to betraye him. The firste daye of swete bread, the disciples came to Jesus, sayinge to him: where wilte thou that we prepare for thee, to eate the Passeouer? And he sayde: Goe into the citie to suche a man, & saye vnto him: the Mayster sayeth, my tyme is at hand, I wyl kepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the .xii. And as they dyd eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were exceding sorowful, and began euery one of them to saye vnto him: Lorde, is it I? He aunswered and sayde: he that dippeth his hande with me in the dishe, the same shall betraye me. The sonne of man truelye goeth, as it is written of him: but woe vnto

that

that man by whome the sonne of man is betrayed. It had been good for that man, if he had not been borne. Thē Judas, which betrayed him, aunswered, & said: Maister, is it I? He sayd vnto him: thou hast said. And whē they wer eating, Jesus toke bread, & when he had geuen thankes, he brake it and gaue it to the disciples, & said: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: Drinke ye all of this: For this is my bloude (which is of the new Testament) that is shed for many, for ỹ remission of sinnes. But I say vnto you: I wil not drinke hencefurth of this fruite of the vine tree, vntil the day whē I shal drink it new with you in my fathers kingdom. And when they had sayd grace, they went out vnto mount Oliuete. Then sayd Jesus vnto them: al ye shalbe offended because of me this night. For it is written: I wyll smyte the shepehearde, and the shepe of the flocke shalbe scattered abroade: but after I am risen agayn, I will goe before you into Galile. Peter aunswered, and sayd vnto hym: though al men be offended because of thee, yet wil I not be offēded. Jesus sayd vnto him: verely I saye vnto thee, that in thys same night, before the Cocke krowe, thou shalte denye me thryse. Peter said vnto him: yea, though I should dye with thee, yet wil I not denye thee: likewise also said al the disciples. Then came Jesus with them vnto a farme place, (which is called Gethsemane) and said vnto the disciples. Sytte ye here, while I goe and pray ponder. And he tooke with him Peter, and the two sonnes of Zebede, and began to ware sorowfull and heauy. Then said Jesus vnto them. My soule is heauy euen vnto the death. Tarye ye here and watche with me. And he wente a little farther, and fell flat on his face, and prayed, saying: O my father, if it bee possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the disciples, & founde them aslepe, & said vnto Peter: what, coulde ye not watche with me one houre? watche and praye that ye enter not into temptacion: the spirite is willynge, but the flesche is weake. He wente awaye once agayne and prayed, saying:

ing: O my father, if this cup may not passe awaye from me except I drinke of it, thy will be fulfilled: & he came & found them aslepe agayne, for theyr eyes wer heauy. And he left them, and went again & prayed the third time, saying the same woordes. Then cometh he to his disciples, & sayd vnto them: slepe on now and take your rest. Behold, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse, let vs be going: behold, he is at hand that doeth betray me. While he yet spake: loe, Judas one of the noumbre of the .xii. came, and with him a great multitude with sweordes and staues, sent from the chief Priestes & Elders of the people. But he that betrayed him, gaue them a token, saying: whomesoeuer I kisse, the same is he, holde him fast. And forthwith he came to Jesus, and said: Hayle Maister, & kissed him. And Jesus sayd vnto him: frende, wherfore art thou come? Then came they and layd handes on Jesus, and toke him. And behold, one of thē that wer with Jesus, stretched out his hand and drewe his sweorde, and stroke a seruaunt of the hye Priest, & smote of his eare. Thē said Jesus vnto him: put vp thy sweord into the sheath, for al they that take the sweord shal perish with the sweord. Thinkest thou that I cannot now pray to my father, and he shall geue me euen now, more then .xii. legions of Aungels? But howe then shall the scriptures be fulfylled? For thus must it be. In that same houre sayde Jesus to the multitude: ye be come out as it were to a theefe with sweordes and staues, for to take me. I sate daylye with you teaching in the temple, & ye toke me not. But all this is done that the scriptures of the Prophetes might be fulfylled. Then all the disciples forsoke him and fled. And they toke Jesus and led him to Cayphas the hye Priest, where the Scribes and the Elders were assembled. But Peter folowed hym afarre of vnto the hye Priestes palace, and went in, and sate with the seruauntes to se the ende. The chiefe priestes & Elders, and al the counsel, sought false witnes agaynst Jesus (for to put him to death) but found none: yea, whē many false

ny false witnesses came, yet founde they none. At the laste came .ii. false wytnesses, and sayd: This felow sayd: I am able to destroye the temple of god, and to builde it agayne in three dayes. And the chief Priest arose, and sayed vnto hym: aunswerest thou nothyng? Why doe these beare witnes against thee? But Jesus held his peace. And the chief Priest aunswered, and said vnto him. I charge thee by the liuing God, that thou tell vs, whether thou be Christe the sonne of God. Jesus sayd vnto hym: thou hast said: Neuertheles I saye vnto you, hereafter shall ye see the sonne of man sytting on the ryght hande of power, and commyng in the cloudes of the skye. Then the hie Priest rente hys clothes, sayinge: he hath spoken blasphemie, what nede we of any more witnesses? Beholde, nowe ye haue heard hys blasphemy, what thynke ye? They aunswered, and sayd: he is worthy to dye. Then did they spit in his face, and buffeted him with fistes. And other smote hym on the face with the palme of theyr handes, saying: tell vs thou Christ, who is he that smote thee? Peter sate without in the courte, & a damosell came to hym, saying: thou also waste with Jesus of Galile: but he denied before them al, saying: I wote not what thou sayst. Whē he was gone out into the porche, another wenche sawe hym, and sayed vnto them that were there: This felow was also with Jesus of Nazareth. And agayne he denyed with an othe, sayinge: I doe not knowe the man. After a while came vnto hym they that stode by, & sayd vnto Peter: surely thou art euen one of them, for thy speache bewraieth the. Thē began he to curse & to sweare, that he knew not the mā. And immediatly ꝑ Cocke krew. And Peter remembred the worde of Jesu, which sayd vnto hym: before the cocke krowe, thou shalt denye me thrise: and he wente oute and wept bitterly. When the morninge was come, all the chiefe Priestes and Elders of the people helde a counsell agaynste Jesus, to put hym to death, and brought hym bounde, and delyuered hym vnto Poncyus Pilate the deputie. Thē Judas (which had betrayed him) seeyng that he was condemned, repented hymselfe, and

brought agayn the.xxx.plates of siluer to the chief prieſtes and Elders, saying: I haue sinned betraying the innocent bloud. And they said: what is that to vs? See thou to that. And he cast down the siluer plates in the temple, and departed, and went & hanged himself. And the chiefe prieſtes toke the siluer plates, and sayd: It is not lawful for to put them into the treasure, because it is the price of bloud. And they toke counsayle, and bought with them a potters field to bury straungers in. Wherfore the fielde is called Haceldema, that is, the fielde of bloude, vntyll thys daye. Thē was fulfilled that which was spoken by Jeremie the prophete, saying: and they toke.xxx. syluer plates, the price of hym that was valued, whom they boughte of the childzen of Israell, and gaue them for the potters field, as the lorde appointed me. Jesus stode beefore the deputie, and the deputie asked him, saying: Art thou the kinge of the Jewes? Jesus said vnto him: thou saiest. And when he was accused of the chief prieſtes and elders, he aunswered nothyng. Thē sayd Pilate vnto him: heaest thou not how many witnesses they laye against thee? & he aunswered him to neuer a word: insomuche that the deputy merueiled greatly. At that feaste, the deputie was wont to delyuer vnto the people a pryſoner whom they would delyre. He had then a notable pryſoner called Barrabas. Therfore when they were gathered together, Pilate sayed: whether wyll ye that I geue loose vnto you, Barrabas, or Jesus whiche is called Christe? For he knew ỹ for enuy they had delyuered hym. When he was set down to geue iudgement, his wife sente vnto hym, sayinge: haue thou nothyng to doe with that iuste man. For I haue suffred thys day many thynges in my slepe, because of him. But the chief prieſtes and elders perswaded the people that they should aske Barrabas, and destroye Jesus. The deputie answered, and sayd vnto them: whether of the twayne wyl ye that I let loose vnto you? They sayd, Barrabas. Pilate sayd vnto them: what shal I doe thē with Jesus, which is called Christ? They all sayd vnto hym: let hym be crucyfyed. The deputie said: what euil hath he done? but thei cried

more

more saying, let him be crucified. When Pilate sawe that he could preuaile nothing, but that more busines was made: he toke water, & washed his handes before the people, saying: I am innocent of the bloud of this iuste person, see ye. Then aunswered al the people and said, his bloud be on vs and on our childrē. Thē let he Barrabas loce vnto them & scourged Jesus, & delyuered him to be crucified. Then the souldiours of the deputie toke Jesus into the common hall, & gathered vnto hym al the company: and they stripped hym, and putte on hym a purple robe, and platted a crowne of thornes, and put it vpon his head, & a rede in his right hand, & bowed the knee before hym, and mocked hym, saying: haile king of the Jewes: and when they had spyt vpon hym, they toke ẏ rede and smote hym on the head. And after that they had mocked him, they toke the robe of him again, & put his own raiment on him, & led him awaye to crucifie him. And as they came oute, they founde a man of Cirene (named Simō) hym they compelled to beare his crosse. And they came vnto the place which is called Golgotha, ẏ is to saye (a place of dead mens sculles) and gaue hym vineger mingled with gal to drynke: & when he had tasted therof, he would not drynke. Whē they had crucified him, they parted hys garmentes and dyd caste lottes, that it mighte be fulfilled whiche was spoken by the Prophete: They parted my garmentes amonge them, and vpon my vesture did they cast lottes. And they sate and watched hym there, and set vp ouer his head the cause of hys death written. This is Jesus the king of the Jewes. Then were there two theues crucified with him, one on ẏ ryghte hande, and an other on the left. They that passed by, reuiled him, wagging their heades, & saying: thou that destroiedst ẏ temple of God, & didst build it in three dayes, saue thy self. If thou be the sonne of god come down from the crosse. Likewyse also the hie Priestes mocking him with the Scrybes and elders, sayd: he saued other, himselfe he cannot saue. If he bee the kynge of Israell, lette hym nowe come downe from the crosse, and we wyll beleue hym. He trusted in GOD, lette hym delyuer hym nowe, yf he wyll haue

him: for he sayed, I am the sonne of God. The theues also whiche were crucified with hym, cast the same in his teeth. From the syxth houre was there darkenes ouer al the land vntyl the nynth houre. And aboute the ninth houre, Jesus cried with a loude voice, saying: Ely, Ely, lamasabathany: that is to saye: my god, my god, why hast thou forsake me: Some of them that stode there, when they heard ỳ, sayed: Thys man calleth for Helyas. And streight waye one of them ranne and toke a sponge, and when he had filled it ful of vineger, he put it on a rede, and gaue hym to drinke. Other sayed: let be, let vs see whether Helias wyll come and deliuer hym. Jesus when he had cryed agayn with a loud voice, yelded vp the goste. And behold, the vayle of the temple dyd rent in .ii. partes, from the top to the botome, and the earth did quake and the stones rent, and graues did open, and many bodyes of saiuctes whyche slepte, arose and wente out of the graues after hys resurreccion, and came into the holy citie, and appeared vnto many. When the Cẽturyon, and they that were with hym watchynge Jesus, saw the earthquake, and those thynges whiche happened, they feared greatly, saying: Truely thys was the sonne of god. And many women were there (beholding him afarre of) which folowed Jesus frõ Galile, ministryng vnto hym: Emong which was Mary Magdalene, & Mary the mother of James & Joses, and the mother of zebedes childrẽ.

Monday before Easter.

The Epistle.

Esai. lxiii



What is he this that cummeth from Edom, with redde colored clothes of Bosra (which is so costly cloth) and cummeth in so mightely with all his strength: I am he that teacheth ryghteousnesse, and am of power to helpe. Wherfore then is thy clothyng redde, and thy rayment lyke his that treadeth in the wine presse: I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wyl I treade down mine enemies in my wrath, and set my feete vpon them in myne indignacion:

indignation: And their bloud shal besprynge my clothes, & so wyll I stayne all my raiment. For the daye of vengeaunce is assigned in my hert, and the yeare when my people shalbe delyuered is come. I loked aboute me, and there was no man to shewe me any helpe. I merueiled that no man held me vp. Then I helde me by mine owne arme, & my feruentnes sustayned me. And thus wil I treade down the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I lay their strength. I wil declare the goodnes of the lord, yea and the prayse of the Lorde for al that he hath geuen vs, for the great good that he hath done for Israel, which he hath geuen them of his own fauor, and accordyng to the multitude of hys louing kindnes: For he sayed: these no doubte are my people, and no chrinking chyldren, & so he was theyr sauioure. In theyr troubles he was also troubled with them, and the Angel that went furth from his presence, deliuered them. Of very loue and kindnes that he had vnto them, he redemed them. He hath borne them and carryed them vp, euer sence the world began: But after they prouoked him to wrath and vered his holy minde, he was theyr enemie, and fought agaynst them himselfe. Yet remembred Israel the olde tyme of Moses and hys people, saying: where is he that broughte them from the water of the sea, with them that fede his shepe: where is he that hath geuen hys holy spirite amonge them? he ledde them by the ryght hand of Moses, with his glorious arme, deuiding the water before thē (wherby he gate hymselfe an euerlastyng name:) he led them in the depe, as an horse is led in the playne, that they should not stumble, as a tame beast goeth in the fielde & the breath geuen of God, geueth hym reste. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Loke down then from heauen, & beholde the dwelling place of thy sanctuary, and thy glory. How is it that thy gelousy, thy strength, the multitude of thy mercies, and thy louing kindnes, wyll not be entreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaynted with vs: But thou lorde art our father & redemer,

and thy name is euerlastyng. O lord, wherfore hast thou led vs out of thy way: wherfore hast thou hardened our heartes that we feare thee not. Be at one with vs agayne for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a lytle of thy Sanctuary in possessiō: for our enemies haue troden down the holy place. And we were thyne from the beginning, when thou wast not theyr Lorde, for they haue not called vpon thy name.

The Gospell.

Mar. xiiii

After two dayes was Easter, and the dayes of swete bread. And ỳ hie priestes and ỳ Scribes sought how they might take him by crafte, and put him to death. But they said: not in the feast day lest any bulines aryse amonge the people. And when he was in Bethany in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster box of ointmente, called Narde, that was pure and costly: & she brake the box and powred it vpon his head. And there were some that were not contente within themselues, and said: what neded this waste of oyntment: for it mighte haue been solde for more then three hundreth pence, and haue been geuen vnto the poore. And they grudged agaynst her. And Jesus sayed: lette her alone, why trouble ye her. She hath done a good worke on me: for ye haue poore with you alwayes, and whensoeuer ye wyll ye maye doe them good: but me haue ye not alwaies. She hath done that she coulde, she came aforehande to annoynte my body to the buryinge. Verely I saye vnto you, wheresoeuer thys Gospell shall be preached throughout the whole world, this also that she hath done, shalbe rehearsed in remēbraūce of her. And Judas Iscarioth one of the twelue, went away vnto the hie Priestes to betray hym vnto them: When they heard that, they were glad, and promised that they woulde geue hym money. And he soughte how he might conueniently betraye hym. And the first day of swete bread (when they offered

fered ỹ Passeouer)his disciples sayd vnto hym: where wilte thou that we goe and prepare that thou mayest eate ỹ Passeouer? And he sente furth two of his disciples, and sayed vnto them: goe ye vnto the citie, and there shall mete you a manne bearyng a pitcher of water, folowe hym. And whithersoeuer he goeth in, say ye vnto the good man of the house, the master saith, where is the geast chaũber, where I shal eate ỹ Passeouer with my disciples? And he wyl shewe you a greate parlor paued and prepared, there make readye for vs. And hys disciples went furth, and came into the citie, and founde as he had sayd vnto them: and thei made ready the Passeouer. And when it was nowe euentide, he came with the twelue. And as they sate at borde and did eate, Jesus sayd: verely I saye vnto you, one of you (that eateth with me) shall betraye me. And they began to be sory, and to saye to hym one by one: is it I? and an other sayd: is it I? he aunswered and sayd vnto them: it is one of the .xii. euen he that dyppeth with me in the platter. The sonne of man truly goeth as it is written of him, but woe to that manne by whom the sonne of mã is betrayed: good were it for that manne, if he had neuer been borne. And as they did eate, Jesus tooke bread, and when he had geuen thankes, he brake it, and gaue to thẽ, and said: Take, eate, this is my body. And he toke the cup, and when he had geuen thankes, he toke it to thẽ, and they al dranke of it. And he said vnto them: This is my bloud of the newe testament, which is shed for many. Verely I say vnto you, I wil drinke no more of the fruite of the vine, vntil that day that I drinke it newe in the kingdome of God. And when they had sayed grace, they went out to the mounte Oliuete. And Jesus saith vnto them: all ye shalbe offended because of me thys nyghte. For it is written: I wyll smite the shepeheard, and the shepe shalbe scattered: but after that I am rysen agayne, I wyll goe into Galile before you. Peter said vnto him: and though all men be offended, yet wyll not I. And Jesus sayeth vnto him: verely I say vnto thee, that this day, euen in this night, before ỹ Cocke krow twise thou shalt denye me three times. But he spake more vehementlye: no, if I shoulde dye wyth

thee, I wyll not denye thee: Lykewyse also sayed they all. And they came into a place which was named Gethsemane, and he said to his disciples: syt ye here while I goe aside & pray. And he taketh with him Peter, & James, and John, and began to waxe abashed & to be in an agonye, and sayed vnto them: My soule is heauy euen vnto the death: tarye ye here and watche. And he went furth a little, and fell downe flat on the ground and prayed, ỳ if it were possible, the houre might passe from hym. And he sayd: Abba father, al thynges are possible vnto thee, take away this cup from me: neuertheles, not as I wyl but that thou wylt be done. And he came and founde them, slepyng, and sayeth to Peter: Symon, slepest thou? couldest not thou watche one houre? watche ye & pray, lest ye entre into temptaciõ: ỳ spirite truly is ready, but the flesshe is weake. And agayne he wente aside and prayed, and spake thesame wordes. And he returned and found them aslepe agayne, for theyr eyes were heauy, neyther wyst they what to aunswere hym. And he came the thyrde tyme and sayd vnto them: slepe hencefurth and take youre ease, it is inough. The houre is come: behold, the sonne of man is betrayed into the handes of synners: Ryse vp, let vs goe: Loe, he that betrayeth me is at hande. And immediately while he yet spake, cummeth Judas (whiche was one of the twelue) and with hym a greate noumber of people with swordes & staues, from the hie priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a generall token, saying: whosoeuer I doe kisse, thesame is he: take and leade him away warely. And assone as he was come, he goeth straight waye to hym, and sayeth vnto hym: Mayster, Mayster, and kyssed hym: and they layed theyr handes on hym, and tooke hym. And one of them that stoode by, drewe out a swoorde, and smote a seruaunte of the hye Priestes, and cutte of hys eare. And Jesus aunswered, and said vnto them: ye be come oute as vnto a theefe with swoordes and staues, for to take me: I was daylye with you in the temple teachynge, and ye tooke me not: but these thynges come to passe that the Scripture shoulde bee fulfylled. And they all forsoke

hym,

him,and ran away. And there folowed him a certain yong man clothed in linnen vpon the bare: and the yong menne caught him,and he left hys linnen garment, and fled from them naked. And they led Jesus away to the high priest of al, & with him came al the hye priestes and the Elders,and the Scribes. And Peter folowed him a great way of(euen till he was come into the palace of the hye Priest)and he sate with the seruauntes, and warmed himself: at the fyre. And the hye priestes & al the counsell sought for witnes against Jesu to put him to death,and founde none:for many bare false witnes against hym, but their witnesses agreed not together. And there arose certayne and brought false witnes agaynst hym, saying:we hearde hym saye: I will destroye this temple that is made with handes,and within three daies, I wil build another made without handes. But yet theyr witnesses agreed not together. And the hye Priest stoode vp among them,and asked Jesus, saying: aunswerest thou nothing: How is it that these beare witnes agaynst thee: But he helde hys peace, and aunswered nothing. Agayne the hye Priest asked him, and sayde vnto him: Arte thou Christe the sonne of the blessed: And Jesus sayd: I am. And ye shall see the sonne of man sittyng on the right hand of power,and coming in the cloudes of heauen. Then the hye Priest rent his clothes,and sayde:what nede we any further of witnesses:ye haue herd blasphemy,what thinke ye: And they all condemned hym to be woorthye of deathe. And some began to spytte at him,and to couer hys face,and to beate him with fistes,and to saye vnto him: Areade. And the seruauntes buffeted him on the face. And as Peter was beneathe in the palace, there came one of the wenches of the hyest priest:and when she saw Peter warming himself,she loked on him,and sayd:wast not thou also with Jesus of Nazareth: And he denied,saying: I know him not,nether wote I what thou sayest. And he went out into the porche,& the Cocke krewe. And a damosell(when she sawe him)began agayn to say to thē that stode by. this is one of thē. And he denyed it agayn. And anone after,they

that

that stode by, said again vnto Peter: surely thou art one of thē, for thou art of Galile, & thy speche agreeth therto. But he began to curse and to sweare, saying: I knowe not this man of whom ye speake. And again the cocke krewe, and Peter remembred the woorde that Jesus had sayde vnto him: before the cocke krow twise, thou shalt denie me three times. And he began to wepe.

¶ Tuesday before Easter.

The Epistle.

Esai. l. THe lord god hath opened mine eare, therfore can I not say nay, neither withdraw my self: but I offer my backe vnto the smiters, and my chekes vnto the nippers. I turne not my face frō shame and spitting, and the lord God shal helpe me: Therfore shal I not be confounded. I haue hardened my face lyke a flint stone, for I am sure that I shal not come to confusion. He is at hand ỹ iustifyeth me, who wil then goe to lawe with me: Let vs stande one against another: if there be any that wil reasō with me, let him come here furth to me. Behold, the lord god standeth by me, what is he then that can condēne me: loe, they shalbe like as an old cloth, the moth shal eate them vp. Therfore, whoso feareth ỹ lord among you, let him heare the voyce of his seruaunt. Whoso walketh in darknes, & no light shineth vpon him, let him put his trust in the name of the lord, & hold him vp by his God: but take hede, ye al kiendle a fyre of the wrath of god, & stiere vp the coales: walke on in the glistryng of your owne fyre, and in the coales that ye haue kiendled. Thys cometh vnto you from my hand, namely that ye shall slepe in sorowe.

The Gospell.

Mat. xv. AND anone in the dawnyng, the hye Priestes held a counsel wyth the Elders and the Scribes, and the whole congregacion, & bound Jesus, and led hym awaye, and deliuered hym to Pylate. And Pylate asked hym: arte thou the kynge of the Jewes: and he answered, and sayde to him: thou sayest it. And the hye priestes accused him of manye thynges. So Pylate asked

hym

hym agayne, saying: aunswerest thou nothyng? Beholde howe manye thynges they laye to thy charge. Jesus aunswered yet nothing, so that Pilate merueyled. At that feast Pylate dyd delyuer vnto them a prysoner, whomesoeuer they woulde desyre. And there was one that was named Barrabas, whiche lay bounde with them that made insurrection: he had commytted murther. And the people called vnto him, and began to desyre hym, that he wouide doe accordyng as he had euer done vnto them. Pilate aunswered them, saying: will ye that I let looce vnto you the kyng of the Jewes? for he knewe that the hye prystes had deliuered him of enuie. But the hye prystes moued the people that he shoulde rather delyuer Barrabas vnto them. Pilate aunswered again, and said vnto them: what wil ye ỳ I then doe vnto him, whom ye cal the king of ỳ Jewes? And they cryed again, crucifye him. Pilate said vnto them: what euil hath he done? And they cryed the more feruently, crucifie him. And so Pilate willyng to content ỳ people, let looce Barrabas vnto them, and deliuered vp Jesus (whē he had scourged him) for to bee crucifyed. And the souldiours ledde hym awaye into the common halle, and called together the whole multitude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall, and began to salute hym: Hayle kyng of the Jewes. And they smote him on the head with a reede, and dyd spyt vpon hym, and bowed theyr knees and worshipped him. And when thei had mocked him, thei toke the purple of him, and put his owne clothes on him, & led him out to crucifye him. And they compelled one that passed by, called Simon of Syrene (the father of Alexander and Rufus) which came out of ỳ field, to beare his crosse. And they brought him to a place named Golgotha (whiche if a man interprete) is the place of dead mens sculles: and they gaue him to drinke, wine mingled with mirche, but he receiued it not. And whē thei had crucified him, thei parted his garmētes, casting lottes vpon thē what euery mā should take. And it was about the thyrd houre, and they crucifyed him.

And

And the tytle of his cause was written. The kynge of the Jewes. And they crucified with him two theues, the one on his right hand, & the other on his left. And the scripture was fulfilled, which saith: he was counted among the wicked. And they that went by, rayled on him, wagging their heades, & saying: A wretche, thou that destroyest the temple, and buildest it agayn in three dayes, saue thy selfe and come down from the crosse. Likewise also mocked him the hye Priestes among themselues with the Scribes, and sayd: he saued other men, himself he cannot saue. Let Christ the king of Israell descende nowe from the crosse, that we may see & beleue. And they that were crucifyed with hym, checked him also. And when ỹ sixth houre was come, darknes arose ouer all the earth, vntill the ninth houre. And at the ninth houre, Jesus cryed with a loude voyce, saying: Eloy, Eloy, lamazabathany: which is (if one interprete it) my god, my God, why hast thou forsaken me: And some of them that stode by, when they heard that, sayde: behold, he calleth for Helyas. And one ranne and fylled a sponge full of vinegre, and putte it on a reede, and gaue him to drinke, saying: let him alone, let vs see whether Helias will come and take him downe. But Jesus cryed with a loude voyce, and gaue vp the goste. And the vayle of the temple rent in two pieces from the top to the bottome: And when ỹ Centurion (which stode before him) sawe that he so cryed, and gaue vp the gost, he sayd: truely this man was the sonne of God. There were also weomen a good way of, beholding him: amõg whom was Mary Magdalene, and Mary the mother of James the litle, and of Joses, and Mary Salome (which also when he was in Galile, had folowed him and ministred vnto him) and many other weomen, whiche came vp with him to Jerusalem. And now when the euen was come (because it was the daye of preparyng that goeth before the Sabboth) Joseph of the citie of Aramathia a noble counsayloure, whiche also loked for the kyngdom of God, came and went in boldelye vnto Pylate, and begged of him the bodye of Jesu. And Pilate meruayled that

he was

he was already dead, and called vnto him the Centurion, & asked of him whether he had been any whyle dead. And when he knew the trueth of the Centuryō, he gaue the body to Joseph, & he bought a lynnen cloth, and tooke hym down, & wrapped him in the linnen cloth, and layed him in a sepulchre that was hewen oute of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layde.

wednesdaye before Easter.

The Epistle.

WHereas is a testamente, there must also (of necessitie) be the death of him that maketh the testamente. For the testamente taketh auctoritie whē men are dead: for it is yet of no value, as long as he that maketh the testamente is alyue: for whiche cause also, neither the firste testamente was ordayned withoute blond. For when Moses had declared al the commaundemente to all the people, accordyng to the lawe, he toke the blond of calues and of Goates, with water and purple wolle, and yssope, and sprinkled both the booke and all the people, saying: this is the blond of the testamente, whiche God hath appointed vnto you. Moreouer he sprinkled the tabernacle with blond also, and all the ministring vessels. And almost al thynges are by the law purged with blond, and withoute sheding of blond is no remission. It is nede then, that the similitudes of heauenly thynges be purifyed with suche thynges: but that the heauenly thynges themselues, be purified with better sacrifices thē are those. For Chryste is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer hymselfe often, as the hie priest entereth into ỹ holy place euery yere with straunge blond: for then must he haue often suffred sence the worlde began. But now in ỹ ende of the worlde hath he appeared once, to put synne to flyghte by the offering vp of himselfe. And as Hebr. ix.

it is

it is appointed vnto al men ỹ they shal once die, & thē cometh the iudgement: Euen so Christe was once offred to take away the sinnes of many, & vnto them that loke for hym, shal he appeare agayne without synne, vnto saluacyon.

The Gospell.

Luk. xxi. THe feast of swete bread drewe nie, whiche is called Easter, and the hie Priestes and Scribes soughte how they might kil him, for they feared the people. Then entred Satan into Judas, whose syrname was Iscarioth (which was of the noumber of the .xii.) and he went hys way and commoned with the hie Priestes and offycers, how he might betray hym vnto thē. And they were glad, and promysed to geue hym money. And he consented, and sought opportunitie to betraye him vnto them when the people were awaye. Then came the daye of swete bread, whē of necessitie the passeouer must be offered. And he sente Peter and John, saying: goe and prepare vs the passeouer, that we maye eate. They sayd vnto hym: where wylte thou that we prepare? And he sayd vnto them: beholde, when ye entre into the citie, there shall a man mete you bearing a pitcher of water: hym folowe into the same house that he entreth in, and ye shall say vnto the good man of the house: the Maister saith vnto thee, where is the geast chaumbre where I shall eate the Passeouer with my disciples? And he shall shewe you a great parloure paued, there make ready. And they went and founde as he had sayd vnto them, and they made readye the passeouer. And when the houre was come, he sate downe, & the .xii. Apostles with him. And he sayed vnto them: I haue inwardly desyred to eate thys passeouer with you, beefore ỹ I suffre. For I say vnto you: hencefoorth wyll I not eate of it any more, vntyll it be fulfylled in the kyngdom of God. And he toke the cup, and gaue thankes, and sayd: Take this, and deuide it among you. For I say vnto you: I will not drinke of the fruite of thys vine, vntyll the kyngdome of God come. And he toke bread, & when he had geuen thankes, he brake it, and gaue vnto them saying: This is my bodye whiche is

geuen

geuen for you: This doe in the remembraunce of me. Lykewise also whē he hadde supped, he tooke the cuppe, sayinge: This cuppe is the newe testamente in my bloud, whiche is shedde for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of manne goeth as it is appoynted, but woe vnto that manne, by whom he is betraied. And they beganne to enquire amonge themselues, whiche of them it was that shoulde dooe it. And there was a strife amonge them, whiche of them should seme to be the greateste. And he saied vnto them: the kinges of nacions reigne ouer them, and they that haue auctoritie vpon them, are called gracious: but ye shall not so bee. But he that is greateste amonge you, shall bee as the yonger, and he that is chiefe shall bee as he that dooeth ministeꝛ. For whether is greater he that sitteth at meate, or he ẏ serueth? Is it not he that sytteth at meate? But I am amonge you, as he that ministreth. Ye are they whiche haue bydden with me in my temptacions. And I appointe vnto you a kyngdome, as my father hath appointed to me, that ye maye eate and drynke at my table in my kyngedome, and sytte on seates iudgeinge the twelue trybes of Israel. And the Lord sayd: Simon, Simon, beholde, Sathan hath desired to sifte you, as it were wheate: But I haue prayed for thee, that thy faythe fayle not. And when thou art conuerted, strength thy brethren. And he sayed vnto him: LORDE, I am ready to goe with thee into prison, and to death. And he said: I tell thee Peter, the cocke shall not crowe thys daye, tyll thou haue denied me thryse that thou knowest me. And he sayed vnto them: when I sente you without wallet, and scrip, and shoes, lacked ye any thyng? And they said, no. Thē said he vnto thē: but now he that hath a wallet, let hym take it vp, & likewise his scrip. And he that hath no sweorde, let hym sell hys coate and bye one. For I saye vnto you, that yet thesame whiche is written, muste be perfourmed in me: euen amonge the wycked was he reputed: For those thinges whiche are written of me haue an ende. And they sayed: Lorde, beholde, here are two sweordes; and he sayed vnto them:

them: it is enough. And he came out, and went (as he was wonte) to mounte Oliuete. And the disciples folowed him. And when he came to the place, he said vnto them: pray, lest ye fall into temptacio. And he gate hymself from thē about a stones cast, and kneled down and prayed, saying: Father, if thou wilt, remoue this cup from me: Neuertheless, not my wil, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting hym. And he was in an agonye, and prayed the longer: and his sweate was lyke droppes of bloud, trickling down to the ground. And whē he arose from prayer, & was come to his disciples, he foūd them slepyng for heauinesse, & he said vnto them: why slepe ye? Ryse & praye, leste ye fall into temptacion. While he yet spake, behold, there came a company, & he that was called Judas, one of the twelue, went before them, and neased nye to Jesus, to kysse hym. But Jesus sayed vnto hym: Judas, betraiest thou the sonne of man with a kisse? When they which were about him saw what would folow, they saied vnto him: Lord, shal we smite with the sweord? And one of them smote a seruaunt of the hie priestes, and stroke of his right eare? Jesus answered and said: suffre ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said vnto the hie priestes, and rulers of the temple, and the elders, whiche were come to him: ye bee come out as vnto a thefe, with sweordes and staues. When I was dayly with you in the Temple, ye stretched forth no handes a gainst me: but this is euen your verye houre, & the power of darkenes: Then toke they hym and led hym, and brought him to the hie priestes house. But Peter folowed afarre of. And when they had kiendled a fyre in the middes of the palace, & were set down together, Peter also sate down among them. But when one of the wenches beheld him, as he sate by the fyre (& loked vpon him) she said: this same felow was also with him. And he denied him, saying: woman, I know hym not. And after a litle whyle, another saw hym, and saied: thou art also of them. And Peter sayd: mā I am not. And aboute the space of an houre after,

after, another affyrmed, saying: verelye thys felowe was with him also, for he is of Galile. And Peter sayd: man, I wote not what thou sayest. And immediately while he yet spake, the Cocke krewe. And the lord turned backe and loked vpon Peter. And Peter remembred the woorde of the Lord, how he had sayd vnto him: before the Cocke krowe, thou shalt denie me thrise: and Peter went out & wept bitterly. And the men that tooke Jesus, mocked him, & smote him: and whē they had blindfolded him, they stroke him on the face, & asked him, saying: Areade, who is he that smote thee: And manye other thynges despitefullye sayde they against him. And as soone as it was daye, the Elders of the people, and the hye Priestes and Scribes, came together, and ledde him into theyr counsell, saying: Arte thou verye Christe: tell vs. And he sayde vnto them: If I tell you, ye wil not beleue me: and if I aske you, you wil not aunswere, nor let me goe: hereafter shall the sonne of man sitte on the right hande of the power of God. Then sayde they all: Arte thou then the sonne of God: he said: Ye say that I am. And they sayde: what nede we of any further witnesse: For we our selues haue heard of his own mouthe.

¶ Thursday before Easter.

The Epistle.



THis I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For first of al, whē ye come together inp congregacion, I heare that there is discenciō among you, and I partly beleue it. For there must be sectes among you, that thei which are perfecte among you, may be knowen. When ye come together therfore into one place, the Lordes supper cannot be eaten, for euerye maune beginneth afore to eate his owne supper. And one is hungrye, and another is dronken. Haue ye not houses to eate and drinke in: despise ye the congregacyon of God, and shame them that haue not: what shal I say vnto you: shall I prayse you: In this I prayse you not. 1.Cor.xi.

you not. That whiche I deliuered vnto you, I receiued of the lord. For the lord Jesus, ỹ same night in which he was betrayed, tooke bread, and when he had geuen thankes, he brake it, & sayd. Take ye and eate, this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, sayinge: this cup is the new Testamente in my bloud. This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shal eate this bread, & drinke of this cup, ye shal shewe the Lordes death tyl he come. Wherfore, whosoeuer shal eate of this bread, & drinke of this cuppe of the lord vnworthely, shalbe guiltie of the body and bloud of the lord. But let a man examine himselfe, & so let him eate of the bread and drinke of the cuppe. For he that eateth and drinketh vnworthely, eateth & drinketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. If any man hungre, let him eate at home, that ye come not together vnto condemnacion. Other thinges wil I set in ordre when I come.

The Gospell.

Luk. xxiii

THe whole multitude of them arose, and lead him vnto Pilate. And they began to accuse hym, saying: we found this felowe peruerting the people, & forbidding to pay tribute to Cesar, saying that he is Christ a kyng. And Pilate apposed him, saying: arte thou the king of the Jewes? he answered him, and saide: thou sayest it. Then said Pilate to the hye priestes & to the people: I find no fault in this man. And they wer the more fierce, saying: he moueth the people, teachyng throughout al Jury, & began at Galile euen to this place. Whē Pilate heard mencion of Galile, he asked whether the man were of Galile. And assone as he knewe ỹ he belonged vnto Herodes

rodes iurisdiccion, he sent him to Herode, which was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceding glad, for he was desyrous to see him of a long seasō, because he had heard many thinges of him, and he trusted to haue seene some miracles doone by hym. Then he questioned with him many woordes. But he aunswered him nothing. The hie priestes & Scribes stode furth and accused him straightly. And Herode with his menne of warre, despised him. And when he had mocked hym, he arayed him in white clothing, & sent him agayne to Pilate. And the same daye Pilate and Herode were made frendes together. For before they were at variaunce. And Pilate called together the hye priestes, & the rulers, & the people, & said vnto thē: ye haue brought this man vnto me, as one that peruerteth the people: & behold, I examine him before you, and find no fault in this man of those thinges wherof ye accuse him, no nor yet Herode. For I sēt you vnto him, & loe, nothing woorthy of death is doone vnto him: I will therfore chastē him, & let him loce. For of necessitie he must haue let one loce to thē at that feast. And all the people cryed at once, saying: away with him, & deliuer vs Barrabas which for a certayn insurrection made in the citie, and for a murther, was cast into prison. Pilate spake agayn vnto them, willing to lette Jesus looce. But they cryed, saying: Crucifye hym, Crucifye him. He sayde vnto them the third tyme: what euil hath he done? I fynde no cause of death in him: I will therefore chasten hym and lette hym goe. And they cryed with loude voyces, requirynge that he myght bee Crucifyed. And the voyces of them, and of the hie priestes preuayled. And Pilate gaue sentence that it should be as they required, & he let looce vnto them, him that (for insurrection and murther) was cast into prison, whom thei had desired: & he deliuered to them Jesus, to doe with him what they would. And as they lead him awai, they caught one Simon of Cyrene coming out of the field: and on hym layd they ꝑ crosse, that he myght beare it after Jesus. And there folowed him a great company of people, & of womē,

whiche bewayled and lamented hym. But Jesus turned backe vnto them, & sayd: ye daughters of Jerusalem, wepe not for me, but wepe for your selues and for your children. For behold, the dayes wil come, in the which they shal say: Happy are the baren, & the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shal they begin to say to ỹ mountaines, fall on vs: & to the hilles, couer vs. For if they doe this in a greene tree, what shalbe doone in the drye? And there wer two euil doers led with him to bee slayn. And after that they wer come to the place (which is called Caluarie) there they crucifyed him & the euil doers: one on the right hand, and the other on the left. Then sayde Jesus: father forgeue them, for they wote not what they doe. And they parted his rayment, and cast lottes. And the people stode and beheelde. And the rulers mocked him with them, saying: he saued other men, let him saue himselfe if he be very Christ the chosen of God. The souldiers also mocked him, & came and offred him vinegre, and said: if thou be the king of Jewes, saue thy self. And a superscripcion was writen ouer him, with letters of Greke, and Latine, & Hebrue: This is the kyng of the Jewes. And one of the euill doers, which were hanged, rayled on him, saying: If thou be Christ, saue thy selfe & vs. But the other aunswered and rebuked him, saying: feareſt thou not god, seing thou art in the same damnacion? we are righteously punyshed, for we receue according to our dedes: but thys man hath done nothyng amisse. And he said vnto Jesus: Lord, remembre me when thou comeſt into thy kingdome. And Jesus sayd vnto him: verely I say vnto the: to day shalt thou be with me in Paradyse. And it was aboute the sixth houre: and there was a darkenes ouer al the earth, vntyll the ninth houre, and the Sunne was darkened. And the vayle of the Temple dyd rent, euen through the myddes. And when Jesus had cryed with a loude voyce, he sayde: Father, into thy handes I commend my spirite. And whē he thus had sayd, he gaue vp the goſt. When the Centurion sawe what had hapned, he glorifyed God, saying: verelye this was a righteous

teous man. And al the people that came together to se that sight, and saw the thinges which had hapned, smote theyr brestes & returned. And al his acquaintaūce, & the women that folowed him frō Galile, stoode afarre of beeholdinge these thinges. And behold, there was a mā named Joseph, a counsaylor, & he was a good man & a iuste: the same had not cōsented to the counsayle & dede of them, which was of Aramathia, a citie of the Jewes, which same also wayteth for the kingdom of God: he went vnto Pilate & begged the bodye of Jesus, & toke it downe, & wrapped it in a lynnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man beefore had been layde. And that daye was the preparing of the Sabboth, & the Sabboth drewe on. The womē that folowed after, which hadde come with him from Galile, beheld the sepulchre, and how his bodye was layd. And they returned, and prepared swete Odours and ointmentes, but rested on the Sabboth day, accoording to the commaundement.

¶ On good Fridaye.

The Collectes.

ALmighty God, we beseche thee graciously to beholde this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and geuen vp into the handes of wicked men, and to suffre death vpon the crosse: who lyueth and reygneth. &c.

ALmightie and euerlastinge God, by whose spirite the whole bodi of the Church is gouerned & sanctified: receyue our supplicacions & prayers, which we offre beefore thee for al estates of men in thy holy congregaciō, that euery membre of the same in his vocaciō & ministerie, maye truely & godly serue thee: through our Lord Jesus Christ.

MErcyfull God, who haste made all men, and hatest nothinge that thou haste made, nor wouldeste the death of a synner, but rather that he should be conuerted and lyue: haue mercy vpon al Jewes, Turkes, Infydeles, and Heretikes, and take from them all ignoraūce, hardnes of hearte, & contempt of thy woorde. And so fetche

them home blessed Lord, to thy flocke, that they may be saued among the remnaunte of the true Israelites, and bee made one folde, vnder one shepeheardе Jesus Christe oure Lord: who lyueth and reygneth. &c.

The Epistle.

Hebre. x. THe lawe (whiche hath but a shadowe of good thinges to come, & not the very fashiō of thinges thē selues) can neuer with those sacrifices which they offre yeare by yeare continually, make the cōmers thereunto perfyte. For would not then those sacrifices haue ceased to haue been offred, because ỹ the offerers once purged should haue had no more cōscience of synnes? Neuertheless, in those sacrifices is there mencion made of synnes euery yeare. For the bloude of Oxen & Goates can not take awaye sinnes. Wherfore, when he cometh into the world, he sayeth: Sacrifice and offering thou wouldest not haue, but a body hast thou ordeyned me. Burnt offeringes also for synne hast thou not allowed. Then sayde I: loe, I am here. In the beginning of the boke it is written of me, that I should doe thy wyll, O God. Aboue, when he sayth: Sacrifice and offering, and burntsacrifices, and synne offeringes thou wouldeste not haue, neyther haste thou allowed them (which yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyll, O God: he taketh away the fyrst to establyshe the latter: by the which wyll, we are made holy, euen by the offering of the body of Jesu Christe once for all. And euery Priest is ready dayly, ministringe and offeringe often tymes one maner of oblacion, whiche can neuer take awaye synnes. But this man, after he hath offered one sacrifice for sinnes, is sette downe for euer on the right hand of God, and from hence forth tarieth till his foes be made his footestole. For with one offering hath he made perfecte for euer, them that are sanctifyed. The holye ghoste him selfe also beareth vs record, euen when he tolde before: This is the Testamēt that I wyll make vnto the. After those dayes (sayeth the Lorde) I wyl put my lawes

in

in theyr heartes, and in their myndes wyll I wryte them, and theyr sinnes & iniquities wyll I remembre no more. And where remission of these thinges is, there is nomore offering for sinnes. Seeing therefore brethren, that by the meanes of the bloud of Jesu, we haue libertie to entre into the holy place, by the newe and lyuing way, which he hath prepared for vs throughe the vayle (that is to saye, by his flesche:) And seing also that we haue an hie Priest which is ruler ouer the house of God, let vs drawe nye with a true heart in a sure fayth, sprinkled in our heartes from an euyl conscience, & washed in our bodies with pure water: lette vs kepe the profession of our hope, without waueringe (for he is faythfull that promysed) and let vs considre one another, to the intent that we maye prouoke vnto loue, and to good workes, not forsaking the felowshyp that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the daye draweth nye.

The Gospel.

WHen Jesus had spoken these wordes, he wente forth with his disciples ouer the broke Cedron, where was a garden, into the which he thē entred with his disciples. Judas which also betraied him, knewe the place: for Jesus oftymes resorted thyther with his Disciples. Judas then after he had receiued a bond of men (& ministers of the hie Priestes and Pharisei) came thither with lanternes, & fyrebrādes and weapons. And Jesus knowing al thinges that should come on him, went forth & sayd vnto them: whom seke ye? They aunswered him: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also whiche betrayed him, stoode with thē. Assone then as he had sayde vnto them: I am he, they went backeward, and fell to the ground. Then asked he them agayne: whō seke ye? They sayd: Jesus of Nazareth. Jesus aunswered: I haue tolde you that I am he. Yf ye seke me therfore, let these goe their way, that the saying mighte be fulfylled whiche he spake, Of them whiche thou Joh. xviii

gaueſt me, haue I not loſt one. Thē Simon Peter hauing a ſwoerd, dzewe it, and ſmote the hye Pzieſtes ſeruaunt, & cut of his right eare. The ſeruaūtes name was Malchus. Therfoze ſayth Jeſus vnto Peter, put vp thy ſwoerd into the ſheath: ſhal I not dzinke of the cuppe whiche my father hath geuen me? Then the companye and the captayne, and the miniſters of the Jewes, tooke Jeſus and bounde him, and ledde him away to Annas fyzſt, foz he was father in lawe to Cayphas, which was the hie Pzieſt theſame yere. Cayphas was he that gaue counſell to the Jewes, that it was expedient that one man ſhould die foz the people. And Symon Peter folowed Jeſus, and ſo dyd another Diſciple: that Diſciple was knowen to the hye Pzieſt, and went in with Jeſus vnto the palace of the hye Pzieſte. But Peter ſtoode at the dooze without. Then wente oute that other Diſciple (whiche was knowen to the hye Pzieſte) and ſpake to the Damoſell that kept the dooze, and bzought in Peter. Then ſayd the Damoſel that kepte the dooze vnto Peter: Art not thou alſo one of this mās diſciples? he ſayd: I am not. The ſeruaūtes and miniſters ſtode there, which had made a fyze of coales: foz it was colde, and they warmed them ſelues. Peter alſo ſtoode among them and warmed him ſelfe. The hye Pzieſte then aſked Jeſus of his diſciples, and of his doctryne. Jeſus aunſwered him: I ſpake openlye in the wozlde: I euer taughte in the Synagoge, and in the Temple whither all the Jewes haue reſozted, and in ſecrete haue I ſayde nothinge. Why aſkeſt thou me? Aſke them which heard me, what I ſayd vnto thē. Behold, they can tell what I ſayde. When he had thus ſpoken, one of the miniſters, which ſtoode by, ſmote Jeſus on the face, ſaying: Aunſwereſt thou the hye Pzieſte ſo? Jeſus aunſwered him: Yf I haue euyll ſpoken, beare witneſſe of the euill: But yf I haue wel ſpoken, why ſmyteſt thou me? And Annas ſente him bounde vnto Cayphas the hye Pzieſte. Simon Peter ſtode and warmed himſelfe. Then ſaid they vnto him: Art not thou alſo one of his diſciples? He denied it, & ſaid: I am not. One of the ſeruaūtes of the hie Pzieſtes,

(hys

(his Colyn, whose eare Peter smote of) sayde vnto him: did not I see thee in the garden with him? Peter therefore denyed agayne, and immediatly the Cocke krew. Then ledde they Jesus from Cayphas, into the hall of iudgemente. It was in the morning, and they themselues wēt not into the iudgement hall, leste they shoulde be defyled, but that they myghte eate the Passeouer. Pilate then went out to them, and sayde: what accusacion bryngе you agaynst this man? They aunswered, and sayde vnto him: Yf he were not an euyll doer, we woulde not haue delyuered him vnto thee. Then sayde Pylate vnto them: take ye him and iudge hym after youre owne lawe. The Jewes therefore sayde vnto him: It is not lawefull for vs to putte anye man to death, that the woordes of Jesus myghte bee fulfylled, whiche he spake, signifyinge what death he shoulde dye. Then Pilate entred into the Judgement hal agayne, and called Jesus, and sayd vnto him: Art thou the kynge of the Jewes? Jesus aunswered: sayest thou that of thy selfe, or did other tel it thee of me? Pilate aunswered: Am I a Jewe? Thine owne nacion and hye prestes haue deliuered thee vnto me: what haste thou done? Jesus aunswered: my kingdome is not of this worlde: yf my kingdome were of this worlde, then woulde my ministers surelye fyghte, that I shoulde not bee delyuered to the Jewes: but nowe is my kingdom not from hence. Pilate therefore sayde vnto him: Art thou a kynge then? Jesus aunswered: thou sayeste that I am a king. For this cause was I borne, & for this cause came I into the world, that I should beare witnes vnto the truth. And al that are of the trueth, heare my voyce. Pilate sayde vnto him: what thing is truth? And when he had said this, he went out agayn vnto the Jewes, and sayeth vnto them: I fynde in him no cause at all. Ye haue a custome that I should deliuer you one loose at Easter: wyl ye that I loose vnto you the king of the Jewes? Then cried they al again, sayinge: Not him, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged hym. And the souldiours wounde a crowne of thornes,

and

and putte it on his head. And they did on him a purple garment, and came vnto him, & sayd: Hayle king of the Iewes: and they smote him on the face. Pilate went forth agayne, and sayd vnto them: beholde, I bringe him forthe to you, that ye may know that I fynde no faulte in him. Thē came Iesus forth, wearinge a crowne of thorne, and a robe of purple. And he sayth vnto them: behold the man. When the Priestes therefore and the ministers sawe him, they cryed, Crucifye him, Crucifye him. Pilate sayeth vnto them: take ye him and Crucifye hym, for I fynde no cause in him. The Iewes aunswered him: we haue a lawe, and by oure lawe he oughte to dye, because he made him selfe the sonne of GOD. When Pilate hearde that sayinge, he was the more afrayde, & went agayne into the iudgement hall, and sayde vnto Iesus: whence arte thou? But Iesus gaue him none aunswere. Then sayde Pilate vnto him: Speakeste thou not vnto me? knowest thou not that I haue power to crucifye thee, & haue power to looce thee? Iesus aūswered: Thou couldest haue no power at al againste me, excepte it were geuen thee frō aboue: Therfore he that delyuered me vnto thee, hath the more sinne. And frō thencefoorth sought Pilate meanes to looce him: but the Iewes cried, sayinge: yf thou let him goe, thou art not Cesars frende: for whosoeuer maketh him selfe a king, is against Cesar. Whē Pilate heard that saying, he brought Iesus forth, & sate downe to geue sentence in a place that is called the pauement, but in the Hebrue tongue, Gabbatha. It was the preparing day of Easter, aboute the sixth houre. And he sayeth vnto the Iewes: behold your king. They cried, saying: awaye with him, away with him, crucifie him. Pilate sayth vnto them: shal I crucifye your king? The hie priestes aunswered: we haue no king but Cesar. Then delyuered he him to them to be crucifyed. And they toke Iesus and ledde him away, and he bare his crosse, and wente forth into a place whiche is called the place of dead mens sculles: but in Hebrue, Golgotha: where they crucifyed him, and two other with him: on eyther syde one, and Iesus in the middeste. And Pilate

wrote

wrote a tytle and put it vpon the crosse. The writing was, Jesus of Nazareth king of the Jewes. This tytle readde many of the Jewes: for the place where Jesus was crucifyed, was nere to the citie. And it was written in Hebrue, Greke, & Latyne. Then sayd the hye priestes of the Jewes to Pilate: wryte not king of the Jewes, but that he sayde: I am king of the Jewes. Pilate aunswered: what I haue writtē that I haue written. Then the souldiers, whē they had crucifyed Jesus, tooke his garmentes, and made foure partes, to euerye souldier a parte, and also his coate. The coate was without seame, wrought vpon throughoute. They sayd therfore amōg thēselfes: let vs not deuide it, but cast lottes for it who shal haue it, that the scripture might be fulfylled, saying: They haue parted my rayment among thē, and for my coate did they cast lottes. And the souldiers did suche thinges in dede. There stode by the crosse of Jesus, his mother, and his mothers sister, Mary the wyfe of Cleophas, & Mary Magdalene. Whē Jesus therfore saw his mother, & the disciple, whō he loued, standing, he saieth vnto his mother: woman, behold thy sonne. Then sayde he to the disciple: behold thy mother. And from that houre the disciple toke her for his owne.

After these thinges, Jesus knowinge that all thinges were now perfourmed, that the scripture might be fulfylled, he sayeth: I thyrst. So there stoode a vessell by full of vynegre: therefore they fylled a sponge with vynegre, and wounde it about with Isope, and put it to his mouth. Assoone as Jesus then receyued of the vynegre, he sayd: It is fynished, and bowed his head, and gaue vp the ghoste. The Jewes therfore, because it was the preparing of the Sabboth, that the bodies shoulde not remayne vpon the Crosse on the Sabboth daye (for that Sabboth daye, was an hie daye) besoughte Pylate that theyr legges myghte be broken, and that they might be taken downe. Then came the souldiers and brake the legges of the fyrst, and of the other which was crucified with him. But whē they came to Jesus, and sawe that he was dead already, they brake not his

legges:

legges: but one of the souldiours with a speare thruste him into the side, & forthwith there came out blood and water. And he that saw it bare recorde, & his recorde is true. And he knoweth that he sayeth true, that ye myght belene also. For these thinges were done that the scripture shoulde bee fulfylled: ye shall not breake a bone of him.

And againe another scripture sayeth: they shal loke vpō him whō they haue pearsed. After this, Joseph of Aramathia (which was a disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he myght take downe the body of Jesus. And Pilate gaue him licence: He came therfore & toke the body of Jesus. And there came also Nichodemus (which at the beginning came to Jesus by night) and brought of Myrre and Aloes mingled together, about an hundreth pound weight. Thē toke they the body of Jesus, and wound it in linnen clothes with the Odoures, as the maner of the Jewes is to burie. And in the place where he was crucifyed, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preparinge of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

Easter Euen.

The Epistle.

1 Petr. iii

IT is better (yf the wyll of God be so) that ye suffre for well doynge then for euyll doynge. For asmuch as Christ hath once suffred for synnes, the iuste for the vniuste, to bringe vs to God: and was kylled as pertepninge to the flesche, but was quickened in the spirite. In which spirite he also went and preached to the spirites that were in prison, whiche sometyme had been disobedient, when the longe suffering of God was once loked for, in the dayes of Noe, whyle the Arke was a preparing: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttynge awaye of the fylthe of the flesche, but in that a good conscience consenteth to GOD by the resurrection

of

of Jesus Christ, which is on the right hand of God, and is gone into heauen: Aungels, powers, and mighte, subdued vnto him.

The Gospell.

WHen the euen was come, there came a ryche mā of Aramathia, named Joseph, which also was Jesus disciple. He went vnto Pilate and begged the body of Jesus. Then Pilate commaūded the body to be delyuered. And whē Joseph had taken the body, he wrapped it in a cleane linnen clothe, and layd it in his new toumbe, which he had hewen out, euen in the rocke, and rolled a greate stone to the doze of the Sepulchze, & departed. And there was Mary magdalene, and the other Mary sittinge ouer agaynst the Sepulchze. The nexte daye that foloweth the daye of pzeparinge, the hygh Pziestes and Pharisees came together vnto Pylate, saying: Syz, we remēbze that this deceyuer sayd whyle he was yet alyue: After thzee dayes I wyl ryse agayn. Commaunde therfoze that the Sepulchze bee made sure vntyll the thyzd day, lest his disciples come & steale him away, & saye vnto the people, he is ryssen from the dead: and the last errour shalbe wozse then the fyzst. Pylate sayd vnto them: ye haue a watche, goe youre waye, make it as sure as ye can. So they went and made the Sepulchze sure with the watchemenne and sealed the stone. Matheu xxvii.

Easter daye.

At mozninge pzayer, in stede of the Psalme. O come let vs. &c.
These Anthemes shalbe songe oz sayde.

CHzist ryslinge agayne from the dead, nowe dyeth not. Death from hencefozth hath no power vpon him. Foz in that he dyed, he dyed but once to put awaye synne: but in that he lyueth, he lyueth vnto God. And so likewyse, count your selues dead vnto sinne, but lyuing vnto God, in Chzist Jesus our Lozde.

CHzist is ryssen agayne the fyzst fruytes of thē that slepe: foz seing that by man came death, by man also cometh the resurrection of the dead. Foz as by Adam all men doe

doe dye, so by Christe, all men shalbe restored to lyfe.

The Collecte.

ALmightie God, whiche throughe thy onelye begotten sonne Jesus Christe, hast ouercome death, and opened vnto vs the gate of euerlastinge lyfe: we humblye beeseche thee, that as by thy speciall grace preuēting vs, thou doest put in our mindes good desyres: so by thy continuall helpe, we may bring the same to good effecte, throughe Jesus Christ our Lord: who lyueth and reygneth. &c.

The Epistle.

Collo. iii

IF ye bee rysen agayne with Christe, seke those thinges whiche are aboue, where Christe sytteth on the right hand of God. Set your affeccion on heauenly thinges, & not on earthlye thinges. For ye are dead, & youre lyfe is hid with Christ in God. Whensoeuer Christ (which is our lyfe) shal shew him self, thē shal ye also appeare with him in glory. Mortifye therfore your earthy membres, fornicaciō, vnclennesse, vnnatural lust, euyl concupiscence, & couetousnes, whiche is worshippinge of Idols: for which thinges sake, the wrathe of God vseth to come on the childzen of vnbeliefe, among whom ye walked sometyme when ye lyued in them.

The Gospell.

John. xx.

THe first day of ỳ Sabbothes came Mary Magdalen early (whē it was yet darke) vnto the Sepulchre, and sawe the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued, and sayeth vnto thē: they haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ran bothe together, & that other disciple dyd outrunne Peter, and came fyrst to the Sepulchre. And whē he had stouped down, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter folowinge him, & went into the Sepulchre, & sawe the linnen clothes lye, & the napkin that was about his head, not lyinge with the

the linnē clothes, but wrapped together in a place by it self. Then went in also that other disciple which came fyrst to the Sepulchre, & he sawe & beleued. For as yet they knewe not the scripture that he should ryse agayne frō death. Thē the disciples went away agayne to theyr owne home.

¶ Mondaye in Easter weke.

The Collecte.

ALmightie God, whiche throughe thy onelye begotten sonne Jesus Christ, hast ouercome death, and opened vnto vs the gate of euerlastinge lyfe: we humblye beeseche thee, that as by thy special grace preuenting vs, thou doest put in oure mindes good desires: so by thy continuall helpe, we may bring the same to good effecte, through Jesus Christ our Lord: who lyueth and reygneth. &c.

The Epistle.

PEter opened his mouth, & sayde: of a trueth I perceyue that there is no respecte of persons with God: but in al people, he ỹ feareth him & worketh righteousnes, is accepted with him. Ye know the preaching that god sent vnto the children of Israel, preaching peace by Jesus Christ which is Lord ouer all thinges: which preaching was published throughout all Jewry (& began in Galile, after the Baptisme which John preached) howe God annoynted Jesus of Nazareth with the holy ghost, and with power. Whiche Jesus went about doyng good, and healing all that were oppressed of the deuyll, for God was with him. And we are witnesses of all thinges whiche he dydde in the lande of the Jewes, and at Jerusalem, whome they slewe and hanged on tree. Him God raysed vp the thyrde daye and shewed him openlye, not to al the people, but to vs witnesses (chosen before of God for thesame intente) which dyd eate and drinke with him after he arose frō death. And he cōmaūded vs to preache vnto ỹ people, & to testifye that it is he which was ordeyned of God to bee the iudge of the quicke and the dead. To hym geue all the prophetes wytnesse, that through Actes. x.

thzough his name, whosoeuer beleueth in him, shal receiue remission of synnes.

The Gospell.

Lu.xxiiii. BEhold, two of the disciples went that same daye to a towne called Emaus, which was frō Jerusalem about .lx. furlonges: and they talked together of all the thinges that had happened. And it chaūced whyle they commoned together and reasoned, Jesus himselfe dzewe nere, & went with them. But theyr eyes were holden that they should not knowe him. And he sayde vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered and sayd vnto him: art thou only a straunger in Jerusalem, and haste not knowen the thinges which haue chaunced there in these dayes? he sayd vnto them: what thinges? And they sayd vnto him: of Jesus of Nazareth, whiche was a Pzophete, mightie in dede & wozde befoze God and al the people: and how the hie Pziestes and our rulers deliuered him to be condemned to death, and haue crucifyed him. But we trusted that it had been he, which should haue redemed Israel. And as touching al these thinges, to daye is euen the thyzde daye that they were done. Yea and certayne weomē also of our company made vs astonied, which came earlye vnto the Sepulchze, and found not his bodye: & came, sayinge that they had seen a vision of Aungels, whiche sayde that he was alyue. And certayne of them which were with vs, wente to the Sepulchze, and founde it euen so as the weomen had sayd, but him they sawe not. And he sayd vnto them: O fooles and slowe of heart, to beleue al that the Pzophetes haue spoken. Ought not Chzist to haue suffered these thinges, and to entre into his glozy? And he began at Moyses and al the Pzophetes, and enterpzeted vnto them in al scriptures which were wzittē of him. And they dzewe nye vnto the towne whiche they wente vnto. And he made as though he would haue gone further. And they constrained him, saying: Abyde with vs, foz it dzaweth towardes nighte,

night, and ỹ day is farre passed: And he went in to tary with them. And it came to passe as he sate at meate with them, he toke bread & blessed it, and brake, and gaue to thē. And their iyes were opened, & they knew him, and he vanished oute of their sight. And they sayd betwene themselues: dyd not oure heartes burne within vs whyle he talked with vs by ỹ way, and opened to vs the Scriptures? And they rose vp the same houre and retourned to Jerusalem, and founde the eleuen gathered together, and them that were with them, sayinge: the Lord is risen in dede, and hath appeared to Simon. And thei tolde what thinges were done in the way, and how they knew hym in breakyng of bread.

Tuesday in Easter weke.

The Collecte.

ALmightie father, which hast geuen thy only sonne to die for our synnes, and to ryse agayn for our iustificacion: Graunt vs so to put away the leuen of malice and wyckednes, that we may alway serue thee in purenes of lyuing and truth: through Jesus Christ our Lorde.

The Epistle.



YE men and brethren, Children of the generacion of Abraham, and whosoeuer among you feareth god: to you is this worde of saluacio sent. For the inhabiters of Jerusalem and theyr rulers, because they knewe hym not, nor yet the voices of the Prophetes, whiche are read euery Sabboth daye, they haue fulfylled them in condemning hym. And when they founde no cause of death in hym, yet desyred they Pilate to kyll hym. And when they had fulfilled al that were writtē of hym, they toke hym down from the tree, and put hym in a Sepulchre. But God raised hym agayne from death the thyrde daye, and he was seen many dayes of them which went with hym from Galile to Jerusalem, whiche are witnesses vnto the people. And we declare vnto you, how that the promise (whiche was made vnto the fathers) god hath fulfilled vnto their children, (euen vnto vs) in that he raised vp Jesus agayne. Euen as it is wrytten in the seconde Psalme: thou arte my sonne, this day Acte. xiii.

haue I begotten thee. As concernyng that he rayled him vp from death, now nomore to returne to corrupcion, he sayed on thys wyse. The holy promyses made to Dauid, wyll I geue faithfully vnto you. Wherfore he sayeth also in an other place: Thou shalt not suffre thine holy to see corrupcion. For Dauid (after that he had in his tyme fulfilled the wil of god) fel on slepe, and was laid vnto his fathers, and saw corrupcion. But he whō god raised againe, saw no corrupcion. Be it knowen vnto you therfore (ye men & brethren) that throughe this man is preached vnto you forgeuenes of synnes, and ỹ by hym all that beleue are iustified from all thynges, from which ye could not be iustified by the law of Moses. Beware therfore, lest that fal on you which is spokē of in ỹ prophetes: behold ye despysers, and wonder, and perysche ye: for I doe a worke in youre dayes, whiche ye shall not beleue thoughe a man declare it vnto you.

The Gospell.

Luke. xxiiii.



Iesus stode in the middes of his disciples, and sayed vnto them: peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seen a spirite. And he said vnto them: why are ye troubled, & why doe thoughtes arise in your heartes? Beholde my handes and my fete, ỹ it is euen I my selfe. Handle me & see, for a spirite hath no flesche and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes and hys fete. And while they yet beleued not for ioye, & wondred, he saied vnto them: Haue ye here any meate? And they offered him a piece of a broiled fishe, and of an Honey combe. And he tooke it, and did eate before them. And he saied vnto them: these are the wordes which I spake vnto you, whyle I was yet with you: That all muste nedes be fulfilled, whych were written of me in the law of Moses, and in ỹ prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstande the Scriptures, and sayed vnto them. Thus it is written, and thus it behoued Christ to suffre, and to ryse again from death the third day, and that repentaunce and remission of sinnes, shoulde bee preached in hys name among

mong all nacions, and muſt begin at Jeruſalem. And ye are wytneſſes of theſe thynges.

¶ The firſt Sundaye after Eaſter.

The Collect.

Almightie God. &c. As at the Communion on Eaſter daye.

The Epiſtle.

1. Joh. 5

ALL that is borne of god, ouercummeth ỹ worlde. And this is the victory that ouercummeth the worlde, euē our fayth. Who is he that ouercummeth ỹ worlde, but he that beleueth that Jeſus is the ſonne of God? This Jeſus Chriſte is he that came by water and bloud, not by water onely, but by water and bloud. And it is the ſpirite that beareth witnes, becauſe the ſpirite is trueth. For there are three whiche beare recorde in heauen: the father, the word, and the holy goſt: and theſe three are one. And there are three whiche beare recorde in earth: the ſpyryte, and water, and bloud: & theſe three are one. If we receiue the witneſſe of menne, the witneſſe of God is greater. For thys is the witneſſe of god that is greater, which he teſtified of hys ſonne. He that beleueth on the ſonne of God, hath the witneſſe in hymſelfe. He that beleueth not god, hath made hym a lyer, becauſe he beleueth not the recorde that god gaue of hys ſonne. And this is the recorde, how that god hath geuen vnto vs eternall lyfe, and thys lyfe is in hys ſonne. He that hath the ſonne, hath lyfe: and he that hath not the ſonne of god, hath not lyfe.

The Goſpell.

John. xx.

THe ſame daye at nyghte, whiche was the fyrſte daye of the Sabbothes, when the dores were ſhut (where ỹ diſciples were aſſembled together for feare of the Jewes) came Jeſus & ſtode in the middes, & ſaied vnto thē: Peace be vnto you. And when he had ſo ſaied, he ſhewed vnto them hys

handes and hys syde. Then were the disciples glad when they saw the Lord. Then said Jesus to them againe: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayd these wordes, he breathed on them, and sayed vnto them: receiue ye the holy goste. Whosoeuers synnes ye remytte, they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned.

¶ The second Sundaye after Easter.

The Collect.

ALmightie god, whiche hast geuen thy holy sonne to bee vnto vs, both a sacrifice for synne, and also an example of godly lyfe: Geue vs the grace that we maye alwayes most thankfully receiue that his inestimable benefite, and also dayly indeuoure oure selues to folowe the blessed steppes of hys most holy lyfe.

The Epistle.



i. peter. ii. HIs is thanke worthy, yf a man for conscyence towarde God, endure griefe, and suffre wrong vndeserued. For what prayse is it, if when ye be buffeted for your faultes, ye take it paciently: But and if when ye doe wel, ye suffre wrong & take it paciently, then is there thanke with god. For hereunto verely were ye called. For Christ also suffered for vs, leauing vs an ensaūple that ye should folow his steppes, which dyd no synne, neither was there guile founde in his mouthe: which when he was reuiled, reuiled not agayn: when he suffered, he threatned not: but cōmitted the vengeaunce to him ỹ iudgeth righteously, whiche his owne selfe bare our synnes in hys body on the tree, that we beyng deliuered from synne, shoulde liue vnto ryghteousnesse. By whose stripes ye were healed. For ye were as shepe goinge astraye, but are nowe turned vnto the shepeheard, and bysshop of youre soules.

The Gospell.

Chryst



Hrist said vnto his disciples: I am the good shepeheard: a good shepeheard geueth hys lyfe for the shepe. An hyred seruaunt, and he which is not the shepeheard (neyther the shepe are his own) seeth ỹ wolfe comyng and leaueth the shepe and fleeth, and ỹ wolfe catcheth and skattereth the shepe. The hyred seruaunt fleeth because he is an hired seruaunt, and careth not for the shepe. I am the good shepeheard, and know my shepe, & am knowē of mine. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe: and other shepe I haue which are not of thys folde: Them also must I bryng, and they shal heare my voice, and there shalbe one folde and one shepeheard. John.x.

The thyrd Sundaye.

The Collecte.

Almightie god, which shewest to all men that bee in errour the lyght of thy trueth, to the entent that they may returne into the way of righteousnesse. Graunt vnto al them that be admitted into the felowship of Christes religion, ỹ they may eschew thole thinges that be contrary to their profession, and folowe al suche thynges as bee agreable to the same: through our Lorde Jesus Christ.

The Epistle.



Derely beloued, I beseche you as straungers and pilgremes, abstain from flesshly lustes which fight agaynste the soule: and see that ye haue honest cōuersacion among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and prayse God in the daye of visitacion. Submytte youre selues therfore to euery man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head: eyther vnto rulers as vnto them that are sent of hym for the punishment of euil doers, but for the laude of them that doe well. For so is ỹ wil of God, that with well doinge, ye maye stop the mouthes of folysshe and ignoraunte men: as free, and not as hauyng the libertie for a cloke of malycyousnes, but euen as ỹ seruaūtes of God. Honoure all men, loue brotherlye felowshippe, feare 1.Pete.ii

God, honour the kyng.

The Gospell.

John.xvi.  Iesus sayd to his disciples: After a while ye shal not see me, and againe after a while ye shal see me: for I goe to the father. Then sayed some of his disciples betwene themselues: what is this that he sayeth vnto vs: after a while ye shall not see me, and agayne after a while ye shall see me, and that I goe to the father: They sayd therfore: what is this that he sayeth, after a while: We cannot tell what he sayeth. Iesus perceyued that they would aske hym, and sayed vnto them: ye enquire of this betwene your selues, because I sayed: after a while ye shall not see me, and agayne after a while ye shal see me. Verely, verely, I say vnto you: ye shal wepe and lament, but contrarywise, the worlde shall reioyce. Ye shall sorowe, but youre sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is delyuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I wyl see you again, and youre heartes shal reioyce, and youre ioye shal no man take from you.

The fourth Sundaye.

The Collecte.

ALmighty God, whiche doest make the myndes of all faythfull men to be of one wyll: Graunte vnto thy people, that they may loue the thyng which thou commaundest, and desyre that whiche thou doest promyse: that emonge the sondry and manifolde chaunges of the worlde, oure heartes may surely there be fixed, where as true ioyes are to be found: Through Christ our Lorde.

The Epistle.

Iames.i.  Euery good gift, & euery perfect gift, is frō aboue, and cometh downe frō the father of lightes, with whō is no variablenes, nether shadow of chaūge. Of hys own wyl begate he vs with the worde of trueth,

trueth, that we shoulde bee the fyrste fruite of his creatures. Wherfore (dere brethren) let euery man be swifte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that whiche is righteous before god. Wherefore lay aparte all fylthynesse, and superfluitie of maliciousnes, and receiue with mekenes the word that is grafted in you, which is hable to saue your soules.

The Gospell.



IEsus saied vnto his disciples: nowe I goe my waye to hym that sent me, and none of you asketh me whither I goe. But beecause I haue sayd such thynges vnto you, youre heartes are full of sorowe. Neuertheless, I tell you the trueth: it is expedient for you that I goe away. For if I goe not awaye, that comforter wil not come vnto you. But if I depart, I wyl sende hym vnto you. And when he is come, he wyll rebuke the world of synne, and of ryghteousnesse, and of iudgemente. Of synne, beecause they beleue not on me: Of righteousnes, because I goe to my father, and ye shall see me no more: Of iudgemente, because the prince of thys world is iudged already. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe: howbeit when he is come (which is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of hymselfe, but whatsoeuer he shal heare, that shal he speake: and he wyl shewe you thinges to come. He shall glorify me, for he shall receiue of myne, and shall shewe vnto you. All thynges that the father hath, are myne: therefore sayd I vnto you, that he shall take of myne, and shewe vnto you. John.xvi

The fifth Sunday.

The Collect.

LOrde, from whom all good thynges doe come: graunte vs thy humble seruauntes, that by thy holy inspiracion we maye thynke those thynges that be good, and by thy mercifull guiding maye perfourme the same, thyroughe oure Lorde Iesus Christ.

The Epistle.

James.i. SE that ye be doers of the woꝛd, and not hearers only, deceiuing your own selues. Foꝛ if any man heare the woꝛde, and declareth not the same by hys woꝛkes, he is lyke vnto a man beholdynge hys bodely face in a glasse. Foꝛ assone as he hath loked on hymselfe, he goeth hys way, and foꝛgeatteth immediately what his fashion was. But whoso loketh in the perfect law of libertie, and continueth therein (if he be not a foꝛgeatfull hearer, but a doer of the woꝛke) the same shalbe happy in his dede. If any man emonge you seme to bee deuoute, and refrayneth not hys tong, but deceiueth his own hearte, thys mans deuocion is in vayne. Pure deuocion, and vndefiled befoꝛe God the father is this: to visit the fatherles and wiedowes in their aduersitie, and to kepe hymselfe vnspotted of the woꝛld.

The Gospell.

John.xvi VErely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wyl geue it you. Hitherto haue ye asked nothynge in my name. Aske and ye shal receiue, that your ioye may be full. These thynges haue I spoken vnto you by pꝛouerbes. The tyme will come, when I shall no moꝛe speake vnto you by pꝛouerbes: but I shal shewe you playnly frō my father. At that daye shal ye aske in my name: And I say not vnto you that I wyll speake vnto my father foꝛ you: Foꝛ the father hymselfe loueth you, beecause ye haue loued me, and haue beleued that I came oute from GOD. I wente out from the father, and came into the woꝛlde. Agayne, I leaue the woꝛlde, and goe to the father. Hys dyscyples sayed vnto hym: Loe, nowe thou talkeste playnlye, and speakest no pꝛouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any manne shoulde aske thee any question: therefoꝛe beleue we, ỹ thou camest frō god. Iesus answered thē: now ye doe beleue. Beholde, ỹ houre dꝛaweth nie, & is already come, ỹ ye shall be scatered euery man to hys owne, and shall leaue me alone. And yet am I not

aloue,

alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

The Ascencion day.

The Collect.

GRaunt we beseche thee almighty God, that lyke as we doe beleue thy onely begotten sonne our Lorde to haue ascended into the heauēs: so we may also in hert and mind thither ascend, and with him continually dwell.

The Epistle.



IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to doo and teache, vntil the day in which he was taken vp, after that he through the holye goste, had geuen commaundementes vnto the Apostles, whome he had chosen, to whome also he shewed himself aliue, after his passion (& that by many tokens) appearing vnto them fortye dayes, and speaking of the kingdome of God, and gathered them together, and commaunded them that they should not depart from Jerusalem, but to wayte for the promesse of the father, whereof (sayeth he) ye haue hearde of me. For John truely baptised with water, but ye shalbe baptised with the holy ghoste, after these fewe dayes. When they therefore were come together, they asked of hym, saying: Lorde, wilt thou at thys time restore agayne the kyngdome of Israel? And he sayde vnto them: it is not for you to knowe the tymes or the seasons whiche the father hath put in his own power. But ye shall receiue power, after the holye Ghoste is come vpon you. And ye shalbe witnesses vnto me, not onely in Jerusalem, but also in all Jewrye, and in all Samaria, and euen vnto the worldes end. And when he had spoken these thinges, while they beheld, he was taken vp on hye, and a cloude receiued him vp out of theyr syght. And while they loked stedfastly vp toward heauen as he went: behold, two men stoode by them in whyte apparell, whiche also sayde: ye menne of Acres.i.

Galile,

Galile, why stand ye gasing vp into heauen? Thys same Jesus whiche is taken vp from you into heauen, shall so come, euen as ye haue seen him goe into heauen.

The Gospell.

Mar. xvi

JEsus appeared vnto the eleuen as they sate at meate, and cast in theyr teeth theyr vnbeliefe and hardnes of heart, because they beleued not them which had seen that he was risen again from the dead: and he sayde vnto them. Goe ye into all the worlde, and preache the gospell to all creatures: he that beleueth and is baptised shalbe saued. But he that beleueth not, shal be damned: And these tokens shal folow them that beleue. In my name they shall cast out deuilles, they shall speake with newe tongues, they shall driue away serpentes. And if they drinke any deadly thing it shal not hurt them. They shal lay theyr hand on the sicke, and they shall recouer. So then when the Lorde had spoken vnto them, he was receiued into heauen, and is on the ryghte hande of God. And they went forthe, and preached euerye where, the Lorde working with them, and confirming the word with miracles folowing.

¶ The Sundaye after the Ascencion daye.

The Collecte.

O God the king of glory, which hast exalted thine onely sonne Jesus Christe, with greate tryumphe vnto thy kyngdome in heauen: we beseche thee leaue vs not coumfortles, but send to vs thine holy gost to comfort vs and exalte vs vnto the same place whither our sauiour Christ is gone before: who liueth and reigneth. &c.

The Epistle.

1. Pe. iiii.

THe ende of al thynges is at hande: be ye therefore sobre, and watche vnto prayer. But aboue all thinges, haue feruente loue among your selues: for loue shal couer the multitude of sinnes. Be ye herberous one to another without grudgig. As euery mā hath receyued the gyfte, euen so minister the same one to another,

another, as good miniſters of the manifold graces of god. If any man ſpeake, let him talke as the wordes of God. If anye man miniſtre, let him dooe it as of the habilitie which God miniſtreth to him, that God in al thynges may be glorifyed, through Jeſus Chriſte: to whome be prayſe and dominion for euer and euer. Amen.

The Goſpell.

WHen the counſorter is come whome I will ſende vnto you from the father (euen the ſpirite of trueth, whiche proceedeth of the father) he ſhal teſtifye of me. And ye ſhal beare witnes alſo, becauſe ye haue been with me from the beginnyng. Theſe thynges haue I ſayd vnto you, becauſe ye ſhould not be offended. They ſhal excommunicate you: yea the tyme ſhall come, that whoſoeuer killeth you, wil thynke that he dooeth God ſeruice. And ſuch thinges wil they doe vnto you, becauſe they haue not knowen the father, neyther yet me. But theſe thinges I haue tolde you, that whan the tyme is come, ye may remembre then that I tolde you. John.xv.

Whitſunday.

The Collect.

GOd, which as vpon this daye haſt taught the heartes of thy faithful people, by the ſending to them the light of thy holye ſpirite: Graunte vs by theſame ſpirite to haue a right iudgement in al thinges, and euermore to reioyce in his holy cõfort, through the merites of Chriſt Jeſu our ſauiour: who liueth & reigneth with thee in the vnitie of theſame ſpirite, one God world without end.

The Epiſtle.

WHen the fiftie dayes were come to an ende, they were al with one accorde together in one place. And ſodenlye there came a ſounde from heauen, as it had been the cumming of a mighty wynde, and it filled all the houſe where they ſate. And there appeared vnto them, clouen tongues, lyke as they had been of fyre, and it ſate vpon eche one of them: and they were all Actes.ii.

filled

filled with the holy goste, and began to speake with other tonges, euen as the same spirite gaue thē vtterance. Then were dwelling at Ierusalem, Iewes, deuout men, out of euerye nacion of them that are vnder heauen. When thys was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his own language. They wondred al and meruayled, saying among themselues: beholde, are not all these whiche speake, of Galile? And how heare we euery man his owne tong, wherin we wer borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iewry, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphilia, of Egipt, & of the parties of Libia, which is beside Syren, and straungers of Rome, Iewes & proselites, Grekes and Arrabians, we haue heard thē speake in our own tonges the great workes of God.

The Gospell.

Joh. xiiii

IEsus sayd vnto his disciples: Yf ye loue me, kepe my commaundementes, and I will praye the father, and he shall geue you another coumforter, that he may abide with you for euer: euen the spirite of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth hym. But ye knowe him: for he dwelleth with you, and shall bee in you. I will not leaue you coumfortles, but will come to you. Yet a litle whyle, and the worlde seeth me no more: but ye see me. For I liue, and ye shall liue. That day shal ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I will loue him, and will shewe mine owne self vnto him. Iudas sayeth vnto him (not Iudas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the worlde? Iesus aunswered, and sayde vnto thē: if a man loue me, he will kepe my sayinges, and my father will loue hym, and we will come vnto hym, and dwell with hym. He that loueth me not, kepeth not my

sayinges.

sayinges. And the worde whiche ye heare, is not mine, but the fathers whiche sente me. These thynges haue I spoken vnto you, beeyng yet presente with you. But the comforter whiche is the holy gost, whom my father will sende in my name, he shal teache you all thynges, and bringe all thynges to your remembraunce whatsoeuer I haue sayd vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your heartes be greued, neyther feare. Ye haue heard how I sayd vnto you: I goe, and come agayne vnto you. Yf ye loued me, ye would verely reioyce, because I sayd, I goe vnto the father. For the father is greater then I. And nowe haue I shewed you beefore it come, that when it is come to passe, ye myghte beleue. Hereafter wyll I not talke many wordes vnto you. For the Prynce of thys worlde commeth, and hath naughte in me. But that the world may know that I loue ỹ father. And as the father gaue me commaundement, euen so doe I.

Mondaye in whitson weke.

The Collect.

God which. &c. (As vpon Whitsundaye.

The Epistle.

THen Peter opened his mouth, and sayd: of a truth I perceiue that there is no respect of persons with god: but in al people, he that feareth him, and worketh righteousnes, is accepted with him. Ye know the preachynge that God sente vnto the chyldren of Israell, preachynge peace by Iesus Christe whiche is Lorde ouer al thinges: whiche preaching was published throughout al Iewry (and began in Galile after the baptisme which Iohn preached) howe God annoynted Iesus of Nazareth with the holy gost and with power. Which Iesus wente aboute, dooyng good, and healyng al that were oppressed of the deuill. For god was with him. And we are wytnesses of all thynges whiche he did in the lande of the Iewes, and at Ierusalem whom they slewe and hanged on a tree: Him God rayled vp the thyrde daye, and shewed hym openlye, not Actes. x.

to

to all the people, but vnto vs witnesſes (choſen before of God for the ſame intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to teſtifie ꝑ it is he, which was ordained of god to be ꝑ iudge of quicke & dead. To hym geue all the prophetes witnes, ꝑ through his name whoſoeuer beleueth in him, shal receyue remiſſion of ſynnes. While Peter yet ſpake theſe wordes, the holy goſt fel on al them which heard ꝑ preaching. And they of the circumciſion whiche beleued, were aſtonyed, as many as came with Peter, becauſe that on the Gentiles alſo was shed out the gift of the holy goſt. For thei heard thē ſpeake with tongues, and magnifie God. Then aunſwered Peter: canne any manne forbidde water that theſe ſhoulde not be baptiſed whiche haue receiued the holy goſt as wel as we? And he commaunded them to be baptiſed in the name of the Lorde. Then prayed they hym to tary a fewe dayes.

The Goſpel.

Iohn.iii. SO God loued the world, that he gaue his only, begotten ſonne, that whoſoeuer beleueth in hym, ſhoulde not periſhe, but haue euerlaſtynge lyfe. For god ſent not his ſonne into the worlde to condemne the world, but that the world through him might be ſaued. But he that beleueth on hym, is not condemned: But he that beleueth not, is cōdemned already, beecauſe he hath not beleued in the name of the only begotten ſonne of God. And this is the condemnacion, that lyght is come into the world, and men loued darkenes more then lyght, becauſe theyr dedes were euill. For euery one that euill doeth, hateth the lyght, neyther commeth to the light, leſt his dedes ſhould be reproued. But he that doth the trueth, cometh to the light, that his dedes may be knowen, how that they are wrought in God.

¶ The tuesday after whitſonday.

The Collect.

God

God which. &c. (As vpon Whitsundaye.

The Epistle.

WHen ỹ Apostles which were at Jerusalem, heard saye that Samaria had receyued the wozde of god, they sent vnto thē Peter and John. Whiche when they were come downe, prayed foz them ỹ they mighte receyue the holy goste. Foz as yet he was come on none of them, but they were baptised onely in the name of Chriſte Jesu. Then layed they theyr handes on them, and they receyued the holy goste. Actes.viii

The Gospell.

VErely, verely, I saye vnto you: he that entreth not in by the doze into the shepe solde, but clymeth vp some other way, the same is a theſe and a murtherer. But he that entereth in by ỹ doze, is the shepeheard of the shepe: To hym the porter openeth, and the shepe heare hys voyce, and he calleth his own shepe by name, and leadeth them out. And when he hath sent forth his own shepe, he goeth before them, and the shepe folow him: foz thei know hys voyce. A straunger wyll they not folowe, but wyll flee from hym, foz they knowe not the voice of straungers. Thys Prouerbe spake Jesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayd Jesus vnto them agayne: Uerely, verely, I saye vnto you: I am the doze of the shepe. All (euē as many as came before me) are theues and murtherers, but the shepe did not heare thē. I am the doze, by me if any entre in, he shalbe safe, and shal goe in and out, and fynde pasture. A theſe cometh not but foz to steale, kyl, and destroye. I am come that they mighte haue life, and that thei mighte haue it moze aboundauntlye. John.x.

¶ Trinitie Sundaye.

The Collecte.

ALmightie and euerlastynge God, whiche haste geuen vnto vs thy seruauntes, grace by the confession of a true faythe to acknowledge the glozye of the eternall Trinitie,

Trinitie, and in the power of the deuine Maiestie to worship the vnitie: we beseche thee, that throughe the stedfastnesse of thys fayth we may euermore be defended from al aduersitie, whych lyuest & reignest one god, world without end. Amen.

The Epistle.

Apoc. iiii. AFter this I loked, and beholde, a dore was opē in heauen, and the fyrste voice whiche I heard, was as it were of a trompet talkynge with me, whych sayd: come vp hither, and I will shew thee thynges whiche muste be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was set in heauē, and one sate on the seate. And he that sate was to loke vpon, lyke vnto a Jasper stone, and a Sardine stone. And there was a raine bowe about the seate, in sight like vnto an Emerauld. And about the seate were. xxiiii. seates. And vpon the seates. xxiiii. elders sitting, clothed in whyte raymente, and had on their heades crownes of golde. And oute of the seate proceded lightninges, and thunderinges, and voyces: and there were seuen lampes of fyre burnynge beefore the seate, which are ỹ seuen spirites of God. And before the seate, there was a sea of glasse lyke vnto Chrystall: and in the middes of the seate and rounde aboute the seate, were foure beastes full of eyes before and behynde. And the firste beaste was lyke a Lyon: and the seconde beast like a Calfe: and the third beast had a face as a man: and the fourth beaste was lyke a flyinge Egle. And the foure beastes had eche of them fyre wynges about hym, and they were full of eyes within. And they dyd not rest day neyther night, saying: Holy, holy, holy, Lorde God almightie, whiche was, and is, and is to come. And when those beastes gaue glory and honor, and thankes to hym that sate on the seate (which liueth for euer and euer) the. xxiiii. elders fel down before him that sate on the throne, and worshipped hym that lyueth for euer, and caste theyr crownes before the throne, saying: thou art worthy, O lorde (our god) to receyue glory and honoure, and power: for thou hast created al thinges, and for thy willes sake they are, and were created.

The

The Gospell.

John.iii.

THere was a man of the Phariseis named Nichodemus, a ruler of the Jewes. The same came to Jesus by night, and sayd vnto him: Rabbi, we knowe that thou art a teacher come from God: for no man coulde doe suche miracles as thou dooest, excepte God were with him. Jesus aunswered, and said vnto him: Verely, verely, I saye vnto thee: except a man be borne from aboue, he cannot see the kyngdome of God. Nichodemus sayd vnto hym: howe can a man be borne when he is olde? can he entre into his mothers wombe and be borne again? Jesus aunswered: verely, verely, I saye vnto thee, except a man be borne of water, and of the spirit, he cannot entre into the kyngdome of God. That which is borne of the flesh, is flesche: And that whiche is borne of the spirite, is spirite. Meruaile not thou that I sayde to thee, ye must bee borne from aboue. The wynde bloweth where it lusteth, & thou heareſt the sounde thereof, but thou canst not tell whence it cometh nor whether he goeth: So is euerye one that is borne of the spirite. Nichodemus aunswered, and said vnto him: howe can these thynges be? Jesus aunswered, and sayd vnto him: art thou a maister in Israell, and knowest not these thynges? Verelye, verelye, I saye vnto thee: we speake that we knowe, and testifye that we haue seen, and ye receiue not our witnesse. Yf I haue tolde you earthlye thynges, and ye beleue not: howe shal ye beleue if I tel you of heauenly thynges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of mā which is in heauē. And as Moises lift vp the serpent in the wildernes, euen so must the sonne of man bee lifte vp: that whosoeuer beeleueth in him, perisshe not, but haue euerlastyng lyfe.

¶ The fyrst Sundaye after Trinitie Sundaye.

The Collecte.

GOd the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortal nature can doe no good thing without thee: graunte vs the helpe of thy grace, that in keepyng of thy commaundementes, we may please thee bothe in will and dede: through Jesus Christ our Lorde.

The Epistle.

1. Joh. iiii

DEarely beloued, let vs loue one another: for loue cometh of God. And euerye one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In thys appeareth the loue of God to vs warde, because that God sent his only begotten sonne into the world, that we might liue through hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agrement for oure synnes. Dearelye beloued, if God so loued vs, we ought also one to loue another. No man hath seen God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Herby know we that we dwell in him and he in vs, because he hath geuen vs of hys spirite. And we haue seen, and doe testifye that the father sent the sonne to bee the sauioure of the world: whosoeuer confesseth that Jesus is the sonne of God, in him dwelleth God and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we should trust in the day of iudgement. For as he is, euen so are we in thys worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynfulnesse. He that feareth, is not perfecte in loue. We loue him, for he loued vs fyrste. If a man saye, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whome he hath seen, loue God whō he hath not seen? And thys commaundement haue we of him: ỹ he which loueth god, should loue his brother also.

The Gospell.

There

THere was a certayne ryche man, whiche was clothed in purple and fyne whyte, and fared deliciously euerye daye. And there was a certayne begger, named Lazarus, which laye at hys gate full of sozes, desyzyng to be refresshed with the crummes which fell from the ryche mans boarde, and no man gaue vnto hym. The dogges came also and lycked hys sozes. And it fortuned that the begger dyed, and was caried by the Aungels into Abzahams bosome. The ryche man also dyed and was buried: And beeing in hell in tozmentes, he lyfte vp hys eyes, and sawe Abzaham afarre of and Lazarus in hys bosome, and he cryed and sayde: Father Abzaham haue mercy on me, and sende Lazarus, that he maye dippe the typpe of hys fynger in water and cole my tong, foz I am tozmented in thys flame. But Abzaham sayde: Sonne, remembze that thou in thy lyfe tyme receiuedst thy pleasure, and contrarywise Lazarus receiued payne. But nowe he is coumfozted and thou art punisshed. Beyonde all thys, betwene vs and you there is a great space sette, so that they whiche woulde goe from hence to you, cannot, neither may come from thence to vs. Then he sayde: I pzay thee therefoze father, sende hym to my fathers house, (foz I haue fiue bzethzē) foz to warne them, lest they come also into this place of tozmente. Abzaham sayde vnto him: they haue Moyses and the Pzophetes, let them heare thē. And he sayde: nay father Abzaham: but if one come vnto them from the dead, they will repente. He sayde vnto hym: Yf they heare not Moyses and the Pzophetes, neither wil they beleue, though one rose from death agayne. Luk. xvi.

The second Sunday.

The Collect.

LOzde, make vs to haue a perpetuall feare and loue of thy holye name: foz thou neuer fayleſt to helpe and gouerne them, whome thou doeſt bzyng vp in thy stedfaſt loue, Gzaunt this, &c.

The Epiſtle.

1. Joh. iii. Marueile not my brethren, though the worlde hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And ye know that no manslear hath eternal life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we oughte to geue our liues for ỹ brethrē. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in him? My babes, let vs not loue in worde, nether in tongue: but in dede and in veritie. Hereby we know that we are of the veritie, and can quiete oure heartes before him. For yf our hearte condemne vs, God is greater then our heart, & knoweth all thinges. Dearely beloued, yf oure heart condemne vs not, then haue we trust to Godward, & whatsoeuer we aske, we receiue of him, because we kepe his commaundementes, and do those thinges which are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Jesus Christ, and loue one another as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in him, and he in hym: & hereby we knowe that he abideth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.

Luk. xiiii A Certayne man ordained a greate supper, and bade many, and sēt his seruaūt at supper time, to saie to them that were bidden: come, for all thinges are nowe ready. And thei all at once began to make excuse. The firste sayde vnto him: I haue bought a farme, and I must nedes go and see it, I praie thee haue me excused: And an other said: I haue bought fiue yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayde: I haue maryed a wife, and therefore I cannot come. And the seruaunt returned and brought his master worde againe therof. Thē was

was the good man of the house displeased, and sayde to his seruaunte: goe oute quickely into the stretes and quarters of the citie, and bring in hither the poore and feble, and the halte, and blynd. And the seruaunt sayd: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lord sayd vnto the seruaunte: goe out vnto the hye wayes and hedges, and compell thē to come in, that my house may be fylled. For I say vnto you, that none of these men which were bidden shal tast of my supper.

¶ The thyrde Sundaye.

The Collecte.

LOrde, we beseche thee mercifully to heare vs, and vnto whom thou hast geuē an heartie desyre to praye: graūt that by thy mightye ayde we maye bee defended: throughe Jesus Christe our Lorde.

The Epistle.

SUbmitte your selues euery man one to another: knit your selues together in lowelynes of mind. For God resisteth the proude, & geueth grace to the humble. Submit your selues therfore vnder the mightie hand of God, that he maye exalt you when the tyme is come. Cast al your care vpon him, for he careth for you. Be sobre, & watche, for your aduersary the deuyll, as a roaring Lion, walketh about, seking whom he maye deuoure, whom resist stedfast in the fayth: knowinge that the same afflictions are appoynted vnto your brethrē, that are in the worlde. But the god of all grace, which hath called vs vnto his eternal glory by Christ Jesu, shall his owne selfe (after that ye haue suffred a little affliction) make you perfecte, settle, strength, and stablishe you. To him bee glorye and dominion for euer and euer. Amen. 1. Petri. 5

The Gospell.

THen resorted vnto him, all the Publicans & synners for to heare him. And the Pharisees and Scribes murmured, sayinge: He receyueth synners and eateth with them. But he putte foorth Luke. xv.

this parable vnto them, saying: What man among you hauinge an hundreth shepe (yf he loose one of them) doeth not leaue ninetie and nine in the wildernes, & goeth after that which is lost, vntyl he fynde it? And when he hath found it, he layeth it on his shoulders with ioye. And assoone as he cometh home, he calleth together his louers & neyghbors, saying vnto them: Reioyce with me, for I haue founde my shepe which was loste. I say vnto you, that lykewyse ioye shalbe in heauen ouer one sinner that repenteth, more then ouer nintye & nine iuste persons which nede no repentaūce. Eyther what woman hauing ten grotes (yf she loose one) doth not light a candle & swepe the house, & seke diligently tyl she fynde it? And when she hath found it, she calleth her louers & her neighboures together, sayinge: Reioyce with me, for I haue found the grote which I lost. Lykewyse, I saye vnto you shal there be ioye in the presence of the Aungels of God, ouer one synner that repenteth.

¶ The fourth Sunday.

The Collecte.

GOd, the protector of al that trust in thee, without whō nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercy, that thou beeing oure ruler and gyde, we may so passe through thinges temporal, that wee fynally lose not the thinges eternal: graunt this heauenlye father, for Iesu Christes sake oure Lorde.

The Epistle.

Ro. viii. I Suppose that the afflictions of this lyfe, are not worthy of the glory which shal bee shewed vpon vs. For the feruente desyre of the creature abydeth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie agaynste the wyl thereof, but for his wyll whiche hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in payne, euen vnto this time:

not

not onely it, but we also which haue the fyrst fruites of the spirite, mourne in our selues also, & wayte for the adopcion (of the children of God) euē the deliueraunce of our bodies.

The Gospel.

BE ye merciful as your father also is merciful. Luke.vi. Judge not, & ye shal not be iudged: condemne not, and ye shal not bee condemned. Forgeue, and ye shalbe forgeuen. Geue, and it shalbe geuen vnto you, good measure, & pressed down, and shaken together, and running ouer, shall men geue into youre bosomes. For with the same measure that ye mete withall, shall other men mete to you agayne. And he putte forth a similitude vnto them. Can the blinde leade the blinde: doe they not bothe fall into the ditche? The disciple is not aboue his mayster: Euery mā shalbe perfect euen as his mayster is. Why seest thou a mote in thy brothers eye, but consyderest not the beame that is in thyne owne eye? Eyther how canst thou say to thy brother: Brother, lette me pull oute the mote that is in thyne eye, when thou seeste not the beame that is in thyne owne eye? fyrste thou ypocrite, cast out the beame out of thine owne eye, thē shalt thou see perfectly to pull oute the mote that is in thy brothers eye.

¶ The fyfth Sunday.

The Collecte.

GRaunt Lorde, we beseche thee, that the course of this world may be so peaceably ordred by thy gouernaūce, that thy congregacion may ioyfully serue thee in all godly quietnes: through Jesus Christ our Lorde.

The Epistle.

BE you all of one mynde, and of one hearte, loue as brethren, be pietifull, be curteous, (meke) not renderinge euyll for euyll, or rebuke for rebuke: but contrarywyse blesse, knowinge that ye are thereunto called, euen that ye shoulde bee heyres of the blessinge. For he that doeth longe after lyfe, and loueth to see good dayes: lette him refrayne his tongue from 1.Pet.iii.

euyl, & his lippes that they speake no guile. Let him eschew euyll and doe good: let him seke peace, and ensue it. For the eyes of the Lord are ouer the righteous, & his eares are open vnto theyr prayers. Agayn, the face of the Lord is ouer the that doe euil. Moreouer, who is he that wil harme you, yf ye folow that whiche is good? yea, happye are ye yf anye trouble happen vnto you for righteousnes sake. Bee not ye afrayde for any terrour of them, neither be ye troubled, but sanctifye the Lord God in your heartes.

The Gospel.

Luke.v. IT came to passe, that (when the people preaced vpon him to heare the word of God) he stode by the lake of Genazareth, and sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, & were washing theyr nettes. And he entered into one of the shyppes (whiche pertayned to Simon) & prayed him that he woulde thrust out a little from the lande. And he sate downe, & taught the people out of the ship. When he had left speaking, he sayde vnto Simon: launche oute into the depe, & let slip your nettes to make a draught. And Simon aunswered, and sayd vnto him: Mayster, we haue laboured all nighte, and haue taken nothinge. Neuertheles, at thy commaundement I wyll looce foorth the nette. And when they had so done, they inclosed a greate multitude of fysches. But theyr nette brake, and they beckened to theyr felowes (which were in the other shippe) that they shoulde come and helpe them. And they came and fylled bothe shippes, that they sonke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying: Lord, goe from me, for I am a sinnefull man. For he was astonied and all that were with him, at the draughte of fisches whiche they had taken: and so was also James and John the sonnes of Zebede, whiche were parteners with Simon. And Jesus sayde vnto Simon: feare not, from henceforth thou shalte catche men. And they brought the shippes to land, and forsoke all and folowed him.

¶ The

The Collecte.

GOd whiche hast prepared to them that loue thee, suche good thinges as passe all mās vnderstanding: Powre into oure heartes suche loue towarde thee, that we louing thee in all thinges, may obtayne thy promyses, whiche excede all that we can desyre: through Jesus Christ our lord.

The Epistle.

KNowe ye not, that all we which are baptysed in Jesus Christ, are baptised to dye with him? We are buried then with him by baptisme for to dye: that lykewyse as Christ was raysed frō death by the glory of the father, euē so we also should walke in a newe lyfe. For yf we bee graft in death lyke vnto him, euen so shal we be partakers of the holy resurrecciō. Knowing this, that your olde man is crucified with him also, that the body of sinne might vtterly be destroied, that henceforth we shoulde not bee seruaūtes vnto sinne. For he that is dead, is iustified frō sinne. Wherefore, yf we bee dead with Christ, we beeleue that we shal also lyue with him, knowing that Christ being raysed from death, dieth no more. Death hath no more power ouer him. For as touching that he dyed, he dyed concerning synne once: And as touching that he lyueth, he lyueth vnto God. Lykewyse consydre ye also, that ye are dead as touching sinne, but are aliue vnto God: through Jesus Christ oure Lorde. Rom. vi.

The Gospel.

IEsus sayd vnto his disciples: except your righteousnesse excede the righteousnesse of the Scribes and Pharisees, ye cannot entre into the kingdom of heauen. Ye haue heard that it was sayde vnto them of olde tyme. Thou shalte not kyll, whosoeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angrye with his brother (vnaduysedlye) shalbe in daunger of iudgement. And whosoeuer saye vnto Math. v.

his

his brother, Racha: shalbe in daūger of a coūsel. But whosoeuer sayth, thou foole: shalbe in daūger of hel fyre. Therefore, yf thou offrest thy gyfte at the altare, & there remembrest that thy brother hath ought against thee, leaue there thyne offering before the altare, and goe thy way fyrst and be reconciled to thy brother, & then come and offre thy gift. Agree with thyne aduersarye quickely, whyles thou arte in the waye with him, lest at any tyme the aduersary deliuer thee to the iudge, & the iudge deliuer thee to the minister, and then thou be cast into prison. Verely I saye vnto thee: thou shalte not come out thence, tyll thou haue payed the vttermost farthinge.

¶ The seuenth Sundaye.

The Collecte.

LOrde of all power and might, which art the auctour & geuer of al good thinges: graffe in our hearts the loue of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy greate mercye kepe vs in the same: Through Jesus Christ our Lorde.

The Epistle.

Rom. vi. I Speake grossye, because of the infirmitie of your flesche. As ye haue geuē your membres seruaūtes to vnclennes, and to iniquitie (from one iniquitie to another:) euen so now geue ouer your mēbres seruauntes vnto rightcousnes, ỹ ye may be sanctified. For when ye were seruauntes of sinne, ye were voide of righteousnes. What fruyte had you thē in those thinges, whereof ye are now ashamed: for the end of those thinges are death. But nowe are ye deliuered frō synne, & made the seruaūtes of God, & haue your fruite to be sanctified, & the ende euerlasting lyfe. For the reward of synne is death: but eternall lyfe is the gyft of God, through Jesus Christ our Lorde.

The Gospell.

Mar. viii. IN those dayes, when there was a very greate cōpany, and hadde nothing to eate: Jesus called his disciples vnto him, & said vnto them: I haue compassion on the people, because they haue been now with

with me three dayes, and haue nothinge to eate: And yf I sende them away fastinge to theyr owne houses, they shall faynt by the waye: for diuerse of them came frō farre. And his Disciples aunswered hym: where shoulde a man haue bread here in the wildernesse, to satisfie these? And he asked them: how many loaues haue ye? They sayd, seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples to set before them. And they dyd set them before the people: And they hadde a fewe smal fyshes. And whē he had blessed, he commaunded them also to bee set before them. And they dyd eate, & were suffised. And they toke vp of the broken meate that was left, seuen baskets full. And they that dyd eate, were aboue foure thousand. And he sent them awaye.

¶ The eyght Sundaye.

The Collecte.

GOd, whose prouidence is neuer deceiued: we humblye beseche thee, that thou wilte put awaye frō vs al hurtfull thinges, and geue those thinges whiche bee profitable for vs: Through Iesus Christ our Lorde.

The Epistle.

BRethren, we are debters, not to the flesche, to liue after the flesche. For yf ye lyue after the flesche, ye shal dye. But yf ye through the spirite doe mortifye the dedes of the body, ye shal lyue. For as many as are lead by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bōdage to feare any more, but ye haue receyued the spirit of adopciō, whereby ye crye: Abba father. Thesame spirite certifyeth our spirite, that we are the sonnes of God. Yf we be sonnes, then are we also heyres: the heyres I meane of God, and heires annexed with Christ, yf so be that we suffre with him, that we may be also glorifyed together with him. Ro. viii.

The Gospel.

Beware

Mat.vii. BEware of false prophetes, whiche come to you in shepes clothing, but inwardly they are rauenynge wolues. Ye shal know them by theyr fruytes. Doe men gather grapes of thornes? Or fygges of thistles? Euē so euery good tree, bringeth forth good fruites. But a corrupt tree bringeth forth euil fruites. A good tree cannot bring forth bad fruites, nether can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, & caste into the fyre. Wherefore, by theyr fruytes ye shal know them. Not euery one that sayth vnto me, Lord, Lord, shal entre into the kingdō of heauen: but he that doeth the wyll of my father which is in heauen, he shall entre into the kingdom of heauen.

¶ The ninth Sundaye.

The Collecte.

GRaunt to vs lord we beseche thee, the spirite to thinke & doe alwayes suche thinges as bee rightfull: that we which cannot be without thee, may by thee be hable to liue accordyng to thy wyl. Through Jesu Christ our Lord.

The Epistle.

1. Corin. x BRethrē, I would not that ye should be ignorant, how that our fathers were al vnder the cloude, & al passed through the sea, & were all baptised vnder Moses in the cloude, & in the sea, & dyd al eate of one spirituall meate, and dyd all drinke of one spirituall drinke. And they dranke of the spiritual rocke that followed them, which rocke was Christe. But in many of them had God no delight. For thei were ouerthrowen in the wilderness. These are ensamples to vs, that we should not lust after euyl thinges, as they lusted. And that ye should not bee worshippers of ymages, as were some of them, accordyng as it is writtē. The people sate down to eate and drinke, & rose vp to playe. Nether let vs be defyled with fornication, as some of them were defyled with fornicacion, & fel in one day three & twentie thousand. Nether let vs tempt Christ, as some of them tempted, and were destroyed of serpentes. Nether murmure ye, as some of them murmured, & were

destroyed

destroyed of the destroyer. All these thinges happened vnto them for ensamples: But are written to put vs in remembraunce, whō the endes of the world are come vpō. Wherefore, let him that thinketh he standeth, take hede lest he fal. There hath none other temptacion taken you, but such as followed the nature of man. But God is faythfull, whiche shall not suffre you to be tempted aboue your strength: but shal in the middes of temptaciō, make a waye, that ye may bee hable to beare it.

The Gospell.

IEsus said to his disciples: There was a certaine riche man, whiche had a Stewarde, and the same was accused vnto him, that he hadde wasted his goodes. And he called him, & sayd vnto him: how is it that I heare this of thee? Geue accoūptes of thy Stewardship, for thou mayst be no lōger Steward. The Steward sayd within himselfe: What shall I doe? for my mayster taketh away from me the Stewardshippe. I cannot digge, & to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they may receyue me into their houses. So whē he had called al his maisters debters together, he said vnto ỹ first: how much owest thou vnto my mayster? And he sayde: an hundred tunnes of oyle. And he said vnto him: take thy byl & syt downe quickely, & write fiftie. Thē said he to another: how much owest thou? And he said: an hundred quarters of wheate. He saide vnto him: take thy byl & write foure skore. And the Lorde commended the vniust Steward, because he had done wysely. For the childrē of this world are in their nacion wiser then the children of light. And I say vnto you: Make you frēdes of the vnrighteous Mammō, that whē ye shal haue nede, they may receyue you into euerlasting habitacions. Luke.xvi

¶ The tenth Sundaye.

The Collecte.

LEt thy merciful eares, O Lord, be open to the praiers of thy hūble seruauntes: & that they may obtayne their peticions, make them to aske suche thinges as shall please thee:

thee: through Jesus Christ our Lorde.

The Epistle.

1. Cor. xii. CONcerning spiritual thinges (brethren) I would not haue you ignorannte. Ye knowe that ye were Gentyles, and wente youre wayes vnto dumme ymages, euen as ye were led. Wherfore I declare vnto you, that no man, speakinge by the spirite of God, defieth Jesus. Also no mā can say that Jesus is the Lord, but by the holi gost. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, & yet but one Lord. And there are diuerse maners of operaciōs, and yet but one God, which worketh al in all. The gyfte of the spirite is geuen to euerye man, to edifye withall. For to one is geuen through the spirite, the vtteraunce of wisdom: To another is geuen the vtteraunce of knowledge, by the same spirite. To another is geuen fayth by the same spirite. To another the gift of healing by thesame spirite. To another power to doe myracles. To another to prophecie. To another iudgemēt to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues: But these al worketh the selfe same spirite, deuydinge to euerye man a seuerall gyfte, euen as he wyll.

The Gospell.

Luke. xix. AND when he was come nere to Hierusalem, he beheld the citie, and wept on it, sayinge: Yf thou hadst knowen those thinges which belong vnto thy peace, euen in this thy day thou wouldest take hede. But nowe are they hydde from thyne eyes: For the dayes shall come vnto thee, that thy enemies shal cast a banke about thee, and compasse thee round, and kepe thee in on euery side, & make thee euē with the groūd, and thy children which are in thee. And they shal not leaue in thee one stone vpon another, beecause thou knowest not the tyme of thy visitacion. And he went into the Temple, & beganne to cast out them that solde therein, and them that boughte, sayinge vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of theues. And he taught

he taught dayly in the Temple.

¶ The eleuenth Sundaye.

The Collecte.

GOd which declarest thy almightie power, most chiefly in shewing mercy & pitie: Geue vnto vs abũdaũtly thy grace, ẏ we running to thy promises, may bee made partakers of thy heauẽli treasure: thrꝛough Jesus chꝛist our lorꝛd.

The Epistle.

BRethꝛen, as perteyninge to the gospel whiche I preached vnto you, which ye haue also accepted, & in the which ye cõtinue, by the which ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For fyrst of al I delyuered vnto you that which I receiued, how that Chꝛist died forꝛ oure synnes, agreing to the scriptures: & that he was buried, and that he arose agayn the thyrꝛd day accorꝛding to the scriptures: And that he was seen of Cephas, thẽ of the twelue. After that he was seen of moe then fyue hundꝛeth brethꝛen at once, of which many remayne vnto this day, and many are fallẽ aslepe. After ẏ appeared he to James, thẽ to al the Apostles. And last of all he was seen of me, as of one that was borꝛne out of due time. For I am the least of the Apostles, which am not worꝛthy to be called an Apostle, because I haue persecuted the cõgregaciõ of god. But by ẏ grace of god, I am that I am. And his grace which is in me, was not in vain. But I laboured more aboũdãtly thẽ they al: yet not I, but the grace of God which is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued. 1. Cor. xv.

The Gospell.

CHrist told this parable vnto certayn whiche trusted in thẽselues, that they were perfect, & despysed other. Two men went vp into the Temple to pray, the one a Pharisei, and the other a Publican. The Pharisei stode & prayed thus with himself. God, I thãke thee ẏ I am not as other mẽ are, extorcioners, vniust, adulterers, or as this Publicã. I fast twise in ẏ weke. Lu. xviii.

I geue

I gene tithe of all that I possesse. And the Publicane standinge afarre of, woulde not lifte vp his eyes to heauen, but smote his brest, sayinge: God be merciful to me a sinner. I tel you, this mā departed home to his house iustifyed more thē the other. For euery man that exalteth himselfe, shalbe brought lowe. And he that hūbleth himself shalbe exalted.

¶ The twelfth Sundaye.

The Collecte.

ALmightie and euerlastinge God, which arte alwayes more ready to heare thē we to pray: And arte wont to geue more then eyther we desyre or deserue: Powre downe vpon vs the aboundaunce of thy mercy, forgeuinge vs those thinges wherof our conscience is afrayed, and geuinge vnto vs, that, that oure prayer dare not presume to aske: through Iesus Christ our Lorde.

The Epistle.

ii. Cor. iii

SUche truste haue we through Christ to Godward, not that we are sufficient of oure selues to thinke any thing as of our selues, but yf we be hable vnto any thing, the same cometh of God, which hath made vs hable to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirit geueth lyfe: Yf the ministracio of death through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moises, for ỹ glory of his countenaūce (which glory is done away:) why shal not the ministracion of the spirit be much more glorious? for yf the ministracion of condemnacion bee glorious, muche more doeth the ministracion of righteousnes excede in glory.

The Gospell.

Mar. viii.

IEsus departed from the coastes of Tyre and Sidon, & came vnto the sea of Galile throughe the middes of the Coastes of the .x. cities. And they brought vnto him one that was deafe, & had an impediment in his speache, & they prayed him to putte his hand vpon him. And when he had taken him aside frō the people, he put his fingers into his eares, and dyd spyt, and touched

touched his tong,and loked vp to heauen, and sighed,& sayd vnto hym:Ephata,that is to saye:be opened.And strayghte waye his eares were opened,and the strynge of hys tonge was loled,and he spake playne.And he commaunded them that they shoulde tell no man.But the moze he fozbad them, so muche the moze a great deale they published, sayinge: He hath done all thynges well,he hath made both the deaffe to heare,and the dumme to speake.

The.xiii.Sundaye.

The Collecte.

ALmightie and mercifull god,of whose only gyfte it cummeth,that thy faythfull people doe vnto thee true and laudable seruice: graunte we beseche thee, that we maye so runne to thy heauenly promyses,that we faile not finallye to attayne thelame:Thzough Jesus Chziste our Lozde.

The Epistle.



SO Abzaham and his sede were the promyses made.He sayth, not in his seedes,as many: but in thy sede,as of one,which is Chziste.This I say,that the law which began afterwarde,beyonde.iiii.C.and.xxx.yeres,doth not disanull y Testamente that was confyzmed afoze of god vnto Chzystewarde,to make the promyse of none effecte.Foz if the inheritaunce come of the lawe,it cometh not now of promyse.But God gaue it to Abzaham by promyse.Wherfoze then serueth the law? The law was added because of transgressiõ(tyl the sede came, to whom the promyse was made:)and it was ozdained by Aungels in the hand of a mediatoz.A mediatoz is not a mediatoz of one:But god is one. Is the lawe then against the promyse of god? God fozbid. Foz if there had been a law geuẽ which could haue geuẽ lyfe,then no doubte righteoulnes should haue come by the law.But the scripture cõcludeth al thinges vnder synne,that the promyse by the faith of Jesus Chziste,should be geuen to them that beleue. Gala.iii.

The Gospell.

Luk.x. 

Happy are the eyes which see the thinges that ye see. For I tell you that many Prophetes and kynges haue desyred to see those thynges which ye see, and haue not seen thē: and to heare those thynges whiche ye heare, and haue not hearde them. And beholde, a certayne lawyer stode vp and tempted hym, saying: Maister, what shall I doe to enherite eternall lyfe: he said vnto him: what is writtē in the law? how readest thou: and he aunswered, & sayd: Loue the lord thy god with al thy heart, and with all thy soule, and with al thy strength, and with al thy minde, and thy neighboure as thy selfe. And he said vnto him: Thou hast aunswered right. This doe, and thou shalt lyue. But he willing to iustifie himselfe, saied vnto Jesus: And who is my neighboure? Jesus aunswered, and sayd: A certayne man descended from Jerusalē to Hierisho, and fell among theues, which robbed him of his raimente, & wounded hym, and departed, leauinge him halfe dead. And it chaunced that there came down a certayn Priest that same way, and when he saw him, he passed by. And likewise a Leuite, when he went nie to the place, came and loked on hym, and passed by. But a certayn Samaritaine as he iourneied, came vnto him: and when he sawe him, he had compassion on him, and went to, and bounde vp hys woundes, and powred in oile and wine, and set hym on his own beast, and brought hym to a common Inne, and made prouision for hym. And on the morow, when he departed, he toke out two pence, and gaue them to the host, and sayd vnto hym: Take cure of him, and whatsoeuer thou spendest more, when I come agayne, I wil recompence thee. Which now of these three thynkest thou was neighboure vnto him that fell among the theues? And he sayd vnto hym: he that shewed mercy on hym. Then sayd Jesus to hym: goe, and doe thou lykewise.

The.xiiii.Sundaye.

The Collecte.

Almightie & euerlastyng god, geue vnto vs the increase of fayth, hope and charitie, and that we maye obtayne that

that whyche thou dooeste prompse : make bs to loue that whiche thou doest commaunde, throughe Jesus Christ our Lorde.

The Epistle.



Saye, walke in the spirite, and fulfyll not the lust of the flesche. For the flesche lusteth contrary to the spirite, & the spyrite contrary to the flesh, these are contrary one to the other, so ỹ ye can not doe whatsoeuer ye woulde. But and yf ye be ledde of the spyrite, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these: adultery, fornication, vnclennes, wantonnes, worshipping of ymages, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkennes, gluttonye, and suche lyke. Of the which I tell you before, as I haue tolde you in tymes paste, that they whiche committe suche thynges, shall not be inheritours of the kyngdome of god. Contrarilye, the fruite of the spyrite is loue, ioye, peace, long suffering, gentilnesse, goodnes, faythfulnes, mekenes, temperaunce. Against suche there is no lawe. They truely that are Christes, haue crucified the flesche with the affeccions and lustes. Gala.v.

The Gospel.



And it chaunced as Jesus went to Jerusalem, that he passed throughe Samaria and Galile. And as he entred into a certaine towne, there met hym ten mẽ that were lepers, which stode afarre of and put forth their voices, and saied: Jesus Maister haue mercy vpon vs. When he saw them, he said vnto them: goe shewe your selues vnto the Priestes. And it came to passe, that as they wente they were cleneled. And one of them, when he saw that he was clensed, turned backe agayne, and with a loude voice prayled God, and fel downe on his face at hys feete, and gaue him thãkes. And the same was a Samaritaine. And Jesus aunswered, and sayd: Are there not ten clensed? but where are those nine? There are not founde that returned agayne to geue God prayse, saue onely thys straunger. And he sayed vnto hym: Aryse, goe thy waye, thy fayth hath made thee whole. Luk.xvii

The Collecte.

KEpe we beleche thee, O Lorde, thy Churche with thy perpetuall mercy: and because the frailtie of man, without thee, cannot but fall: kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluacion, through Jesus Christ our Lorde. Amen.

The Epistle.

Gala.vi. E see howe large a letter I haue written to you with mine owne hande. As many as desyre with outwarde appearaunce to please carnally, these same constrayne you to bee circumcised, onely leste they shoulde suffre persecucion for the crosse of Christe. For they themselues whiche are circumcised, kepe not the lawe, but desyre to haue you circumcised, ỹ they might reioyce in youre fleche. God forbid that I shoulde reioyce, but in the crosse of our Lorde Jesu Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Jesu, neyther circumcision auaileth any thyng at al, nor vncircumcision, but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercy, and vpon Israel that pertaineth to God. From henceforth, let no man put me to busines: for I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christ be with youre spirite. Amen.

The Gospell.

Mat.vi. O man can serue two Maisters: for eyther he shall hate the one, and loue the other, or elles leane to the one, and despise the other: ye cannot serue god and Mammon. Therfore I say vnto you: be not carefull for your lyfe, what ye shall eate or drynke, nor yet for youre bodye, what raymente you shall putte on. Is not the lyfe more worth then meate: and the body more of value then raymente? Beholde the foules of the ayre, for they sowe not, neyther doe they reape, nor carye into the barnes: and youre heauenly father fedeth them. Are ye not muche better then they? Whiche of you (by takynge carefull thoughte) can adde one cubite vnto his stature. And why

why care ye for rayment? Consider the lilies of the fielde, how they growe: They laboure not, neither doe they spinne. And yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherefore yf God so clothe the grasse of the field (whiche thoughe it stande to day, is to morowe cast into the fornace:) shall he not muche more doe the same for you, O ye of litle fayth? Therefore take no thought, saying: what shal we eate, or what shal we drinke, or wherewith shal we be clothed? after all these thynges doe the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrste the kyngdom of God, and the ryghteousnesse therof, and al these thynges shall be ministred vnto you. Care not then for the morowe, for to morowe day shall care for it selfe: sufficiente vnto the daye, is the trauaile therof.

¶ The.xvi. Sundaye.

The Collecte.

LOrde we beseche thee, lette thy continuall pitie clense & defende thy congregacion: and beecause it cannot continue in saftie without thy succoure, preserue it euermore by thy helpe and goodnes: through Jesus Christ our Lorde.

The Epistle.



Desire that you faint not because of my tribulacions that I suffre for your sakes, which is your praise. For this cause I bowe my knees vnto the father of oure Lorde Jesus Christ, whiche is father of all that is called father in heauen and in earth, that he woulde graunte you, accordynge to the riches of hys glory, that ye maye bee strengthed with mighte by hys spirite in the inner man, that Christe may dwell in your heartes by fayth, that ye beeing rooted and grounded in loue, might be hable to comprehend with all Sainctes, what is the bredth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christe, that ye myghte be fulfilled with all fulnesse, whiche commeth of God. Unto hym that is hable to doe exceedyng aboundauntly aboue all that we aske or thynke, accordyng to the power that worketh in vs, be prayse in the congregacion Eph. iii.

by Christ Jesus, throughout all generacions from tyme to tyme. Amen.

The Gospell.

Luke.vii. AND it foztuned that Jesus wente into a citie called Naim, and many of his disciples wente with hym, and muche people. When he came nie to the gate of the citie: beholde, there was a dead man caried out, which was the onely sonne of hys mother, and she was a widowe, and muche people of the citie was with her. And when the Lozd saw her, he had compassion on her, and said vnto her: wepe not. And he came nie and touched the coffen, and they that bare hym stode styll. And he sayed: yonge man, I saye vnto thee, aryse. And he that was dead sate vp, and began to speake. And he deliuered hym to hys mother. And there came a feare on them all. And they gaue the glozy vnto God, saying: A great Pzophete is rysen vp among vs, and god hath visited hys people. And thys rumour of him went fozth throughout al Jewry, and throughout all the regions whiche lye rounde aboute.

¶ The.xvii. Sundaye.

The Collecte.

LOzd, we pzay thee that thy grace may alwayes pzeuent and folow vs, and make vs continually to be geuen to al good wozkes: through Jesu Christ our Lozde.

The Epistle.

Eph.iiii. (Which am a pzisoner of ꝑ lozdes) exhozt you, that ye walke wozthy of the vocacio wherwith ye are called, with all lowlynes and mekenes, with humblenes of mynd, fozbearyng one another through loue, and be diligent to keepe the vnitie of the spirite, throughe the bonde of peace, beeynge one body & one spirite, euen as ye are called in one hope of youre callyng. Let there be but one Lozd, one fayth, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospell.

It



T chaunced that Jesus wente into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day: and thei watched him. And beholde, there was a certayn man before hym which had the dropsye. And Jesus answered, and spake vnto the Lawiers and Pharisees, saying: Is it lawfull to heale on the Sabboth day? And thei held their peace. And he toke hym & healed him, and let him goe, and aunswered them, saying: which of you shal haue an Asse or an Oxe fallen into a pitte, and wil not straight waye pul him out on the Sabboth daye? And they could not aunswere him again to these thinges. He put forth also a similitude to the geastes, whē he marked how they preaced to be in the highest roumes, and sayd vnto thē: when thou art biddē to a wedding of any man, syt not downe in the hieste roume, lest a more honorable man thē thou be bidden of hym, and he (that bad him and thee) come and saye to thee: geue this man roume, and thou begin with shame to take the lowest roume. But rather when thou art bidden, goe and sitte in the lowest roume, that when he that bad thee cometh, he may saye vnto thee: frende, syt vp hyer. Then shalt thou haue worshipe in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought lowe, and he that humbleth hymselfe, shall be exalted. Luk.xiii

¶ The.xviii.Sunday.

The Collect.

LOrd, we beseche thee graunt thy people grace to auoide the infeccions of the deuil, and with pure heart & mind, to folowe thee, the onely god: through Jesus Christ our lord.

The Epistle.



Thanke my god alwayes on your behalfe, for the grace of god, which is geuē you by Jesus Christ, that in all thynges ye are made riche by him, in all vtteraunce, and in all knowledge: by the whiche thynges the testimonye of Jesus Christe was confyrmed in you, so that ye are behynde in no gyfte, waytinge for the appearynge of oure Lorde Jesus Chrysste, whiche shall also 1.Cor.i.

strength you, to the ende that you maye bee blameles in the day of the comyng of our Lorde Jesus Christ.

The Gospell.

Mat.xxii. WHen the Pharisees had heard that Jesus did put the Saduceis to silence, they came together: and one of them (whiche was a doctor of law) asked him a question, tempting him, and saying: Maister, whiche is the greatest commaundemente in the lawe? Jesus sayed vnto hym: Thou shalt loue the Lorde thy god with all thy hearte, and with all thy soule, and with all thy mynde. This is the first and greatest commaundemente. And the seconde is lyke vnto it: Thou shalt loue thy neighbour as thy self. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Pharisees were gathered together, Jesus asked them, saying: what thynke ye of Christ? whose sonne is he? They sayd vnto hym: the sonne of Dauid. He sayed vnto them: how then doeth Dauid in spirite cal him Lord, saying: The Lord sayd vnto my Lorde, sit thou on my righte hande tyll I make thine enemies thy fotestole. If Dauid then call hym Lord, how is he then hys sonne? And no mã was hable to answere him any thing, neither durst any man (from that daye forth) aske hym any moe questions.

The .xix. Sunday.

The Collect.

O God, forasmuche as without thee, we are not hable to please thee: Graunt that the working of thy mercy, may in all thinges direct and rule our heartes: Through Jesus Christ our Lorde.

The Epistle.

Eph.iiii. THis I saye and testifie through the Lord, that ye henceforth walke not as other Gentyles walke, in vanitie of theyr mynde, whyle they are blynded in their vnderstandynge, beeing farre from a Godly lyfe, by the meanes of the ignorannce that is in them, and beecause of the blyndnesse of theyr heartes, whiche beeyng past repentaunce, haue geuen themselues

themselues ouer vnto wantonnes, to worke all maner of vnclennes, euen with gredines. But ye haue not so learned Christ. If so be that ye haue heard of him, and haue been taught in him, as ỹ trueth is in Jesu (as concerning ỹ conuersacion in times past) to lay from you the old mã, which is corrupt, according to the deceiuable lustes. To be renued also in the spirite of your mind, & to put on that new mã which after God is shapen in righteousnes and true holines. Wherfore put away lying, and speake euery man truth vnto his neighbour, forasmuch as we are members one of another. Be angry & sinne not: Let not the sunne go down vpon your wrath, neither geue place to the backbyter. Let him that stole, steale no more: but let him rather labour with his handes the thing which is good, that he may geue vnto him that nedeth. Let no filthy communicaciõ procede out of your mouth, but that which is good to edify withal, as oft as nede is, that it may minister grace vnto the hearers. And grieue not the holye spirite of God, by whome ye are sealed vnto the day of redempcion. Let all bitternes, & fiercenes, and wrath, and roaring, and cursed speakyng, be put away from you, with al maliciousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The Gospell.

IEsus entred into a shyp, & passed ouer, and came into his owne citie: And beholde, they brought to him a man sicke of the paulsey, lying in a bedde. And when Jesus saw the fayth of them, he sayde to the sycke of the Paulsey: Sonne, bee of good chere, thy sinnes be forgeuen the. And behold, certain of the Scribes sayd within themselues: this man blasphemeth. And when Jesus saw their thoughtes, he sayd: wherfore thinke ye euil in your heartes? Whether is it easier to saye, thy sinnes be forgeuen thee, or to saye, aryse and walke? But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth. Then sayeth he to the sicke of the Paulsey: Aryse, take vp thy bed, and goe vnto thyne house. And he Math. ix

arose

arose and departed to hys house: But the people that sawe it, merueyled, and glorifyed God, which hath geuen suche power vnto men.

¶ The.xx. Sunday.

The Collecte.

ALmighty and merciful God, of thy bountiful goodnes kepe vs from al thinges that may hurt vs: that we being ready both in body and soule, may with free hertes accomplish those thinges that thou wouldest haue done: thorow Jesus Christ our Lorde.

The Epistle.

Ephe. v. TAke hede therfore, how ye walke circumspectly, not as vnwyse, but as wise menne, redeming the time, because the dayes are euil. Wherefore be ye not vnwise, but vnderstande what the wil of the Lord is, and be not dronken with wine, wherin is excesse. But be fylled with the spirite, speaking vnto your selues in Psalmes and Himnes, and spirituall songes, singyng and making melody to the Lord in your heartes, geuing thankes alwayes for all thynges vnto God the father, in the name of our Lorde Jesus Christe: submittyng your selues one to another in the feare of God.

The Gospell.

Mat. xxii IEsus sayd to his disciples: The kingdom of heauen is like vnto a man that was a king, whiche made a mariage for his sonne, and sent furth his seruauntes to call them that were bidden to the wedding, and they would not come. Again he sent furth other seruauntes, saying: Tell them whiche are bidden: beholde, I haue prepared my diner, myne Oxen and my fatlinges are kylled, and al thinges are ready, come vnto the mariage. But they made light of it, and went theyr waies: One to his farme place, another to his marchaundise, and the remnaunt toke his seruauntes, & intreated thē shamefully, and slew them. But when the king heard thereof, he was wroth, and sente furth his men of warre, & destroyed those murtherers, & brent vp their citie. Thē said he to his seruauntes:

seruaũtes: the mariage in dede is prepared, but they which wer bidden, wer not worthy: Goe ye therefore out into the hye wayes, and as many as ye find, bid them to the mariage. And the seruauntes went furth into the hye wayes, & gathered together all, as manye as they could fynde, bothe good and bad, & the wedding was furnished with geastes. Then the kynge came in to see the geastes: and when he spied there a man, which had not on a wedding garmẽt, he said vnto him: frend, how camest thou in hither, not hauing a wedding garment? And he was euẽ specheles. Then said the king to the ministers: take & bind hym hand and foote, and cast him into vtter darkenes, there shalbe weping and gnashing of teeth. For many be called, but fewe are chosen.

¶ The.xxi. Sundaye.

The Collect.

GRaunt we beseche thee, mercifull Lorde, to thy faythfull people, pardon and peace, that they maye be clensed from al theyr sinnes, and serue thee with a quiet mynd: through Iesus Christ our Lorde.

The Epistle.

MY brethren, bee stronge through the Lorde, and through the power of his myght: Put on all the armour of God, that ye may stand against al the assaultes of the deuil: for we wrestle not agaynst bloud and fleshe, but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the darkenes of thys worlde, agaynst spirituall craftines in heauenlye thinges. Wherefore, take vnto you, the whole armour of God, that ye may be hable to resist in the euill day, and stande perfect in all thynges. Stand therfore, and your loynes gyrd with the trueth, haupnge on the brestе plate of righteousnesse, and hauinge shoes on youre feete, that ye maye bee prepared for the gospel of peace. Aboue al, take to youꝑ shield of fayth, wherewith ye may quence all the fiery dartes of the wicked. And take the helmet of saluacion, & the sweord of the spirite, which is the word of God. And pray alwaies with all maner of prayer and supplicacion in the spirite, & Ephe.vi.

watche

watche therunto with al instaũce and supplicacion, for all sainctes and for me, that vtteraũce may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of my gospell (wherof I am a messenger in bondes) that therin I may speake freely, as I ought to speake.

The Gospell.

John.iiii. THere was a certain ruler, whose sõne was sicke at Capernaũ. Assone as the same heard, that Jesus was come out of Jewry into Galile, he went vnto him, and besought him that he would come down and heale his sonne. For he was euen at the poynte of death. Then sayd Jesus vnto him: except ye see signes & wonders, ye wil not beleue. The ruler said vnto him: Sir, come down or euer that my sonne dye. Jesus sayeth vnto him: Goe thy way, thy sonne liueth. The man beleued the word ỹ Jesus had spoken vnto him: and he went his way. And as he was going down, the seruauntes met him, and told him, saying: thy sonne liueth. Then enquired he of thẽ the houre when he began to amende. And they sayde vnto him: yesterday at the seuẽth houre the feuer lefte him. So ỹ father knew that it was the same houre in the whiche Jesus said vnto him: Thy sonne liueth: and he beleued, and al his houshold. This is again the second miracle that Jesus did, when he was come out of Jewry into Galile.

¶ The.xxii. Sunday.

The Collecte.

LOrde, we beseche thee to kepe thy houshold ỹ churche, in continuall godlines, that through thy protection, it may bee free from all aduersities, and deuoutlye geuen to serue thee in good workes, to the glory of thy name: Thorow Jesus Christ our Lorde.

The Epistle.

Philip.i. IThanke my God with al remẽbraunce of you alwaies in al my prayers for you, & praye w̃ gladnes: Because ye are come into ỹ felowshyp of the gospel, from ỹ first day until now. And am surely certified of this, that he which hath begon a good worke in you,

you,shall perfourme it vntill the day of Jesus Christe,as it becometh me,ỹ I shoulde so iudge of you all,because I haue you in my hearte: forasmuche as ye are all companyons of grace with me,euen in my bondes,and in the defending and establishing of the gospel:for god is my recorde how greatly I long after you al,frō the very heart roote in Jesus Christ. And thys I praye,that your loue may encrease yet more and more in knowledge,and in al vnderstandinge, that ye maye accept the thynges that are moste excellent,that ye maye bee pure,and suche as offende no man,vntyll the daye of Christ, being filled with the fruite of righteousnes,whiche commeth by Jesus Christ,vnto the glory and prayse of God.

The Gospell.

PEter sayd vnto Jesus:Lorde,howe ofte shall I forgeue my brother if he sinne agaynste me, tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto thee,vntyll seuen tymes,but seuenty tymes seuē times. Therfore is the kyngdō of heauē likened vnto a certain man that was a kyng,which would take accoumptes of his seruauntes. And whē he had begon to reckon,one was brought vnto him,which ought hym ten thousand talentes:but forasmuch as he was not hable to pay,his lord commaunded him to be solde,and his wife and childrē, and all that he had,and payment to be made. The seruaunt fel down,& besought hym,saying:Syr,haue pacience with me,and I wil pay thee al. Then had the lorde pitie on that seruaunte,and losed him,and forgaue him the debt. So the same seruaunt went out,& founde one of hys felowes which ought hym an hundred pence,and he layd handes on hym,& toke hym by the throte,saying:pay that thou owest. And his felow fel down and besought him,saying:haue pacience with me,and I wil pay thee al. And he would not,but wente and cast him into prison,til he should pay the debte. So whē his felowes saw what was done,they were very sory,and came and tolde vnto theyr Lorde all that had happened. Then hys Lorde called him,and sayed vnto hym. O thou vngracyous seruaunte,I forgaue thee all that debte when thou desiredst me: Mathew xviii.

me:shouldest not thou also haue had compassiō on thy felow, euen as I had pitie on thee:And his Lord was wroth,and delyuered him to the Jailers,tyl he should pay all that was due vnto hym.So likewise shal my heauenly father doe also vnto you, if ye from your heartes forgeue not(euery one hys brother)their trelpasses.

The.xxiii.Sunday.

The Collect.

GOd oure refuge and strengthe,whiche art the author of all godlynes,bee ready to heare the deuoute prayers of the Churche:and graunte that those thynges which we aske faythfullye, we maye obtayne effectually: Throughe Jesus Christe our Lorde.

The Epistle.

Phil.iii. BRethren, be folowers together of me,and loke on them whiche walke euen so as ye haue vs for an ensample.For many walke(of whom I haue tolde you often,and now tel you weping) that thei are the enemies of the crosse of Christ, whose ende is damnacion,whose bely is their God,and glory to their shame,which are worldly mynded.But oure conuersacion is in heauen,from whence we loke for the sauiour, euen the Lorde Jesus Christ,which shall chaunge oure vile body,that he may make it like vnto his glorious body:accordyng to the workyng,wherby he is hable also to subdue all thynges vnto hymselfe.

The Gospell.

Mat.xxii  THen the Pharisees went out,and toke counsaill how they might tangle him in his wordes.And they sente out vnto him their disciples with Herodes seruauntes, saying:Master,we knowe that thou art true,and teachest the waye of god truely,nether carest thou for any mā:for thou regardest not the outwarde apearaunce of men.Tel vs therfore,how thinkest thou:Is it lawful that tribute be geuen vnto Ceasar, or not:But Jesus perceiuig their wickednes,laid:why tempt ye me ye ypocrites:Shew me the tribute moneye.And they toke

toke hym a peny. And he saied vnto thē: whose is this image and superscripciō? they saied vnto him: Ceasars. Then saied he vnto them: geue therfore vnto Ceasar, the thinges which are Ceasars: and vnto God, those thynges whiche are Goddes. When they heard these wordes, thei meruziled, and left him, and went theyr waye.

The.xxiiii.Sundaye.

The Collecte.

LOrde, we beseche thee assoile thy people frō their offences: that throughe thy bountifull goodnes, we maye be delyuered from the bandes of all those synnes, which by oure frailtie we haue committed: Graunte this. &c.

The Epistle.

WE geue thankes to god, the father of oure Lord Jesus Christ, alwayes for you in our prayers: for we haue heard of your fayth in Christ Jesu, and of the loue which ye beare to al sainctes, for the hopes sake which is layed vp in store for you in heauen: of which hope ye heard before by the true worde of the gospell, which is come vnto you euen as it is, fruitfull, & groweth as it is also among you, frō the day in the which ye heard of it, and had experience in the grace of God throughe ỹ trueth, as ye learned of Epaphra our deare felow seruaūte, which is for you a faithfull minister of Christ, which also declared vnto vs youre loue whiche ye haue in the spirite. For thys cause we also, euer sence the daye we heard of it, haue not ceased to pray for you, and to desyre that ye might be fulfilled with the knowledge of hys will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lorde, that in all thynges ye may please, being fruitfull in al good workes, & increasing in ỹ knowledge of god, strengthed with al might, through hys glorious power, vnto all pacyence and long suffering, with ioyefulnes, geuing thankes vnto the father, whiche hath made vs mete to bee partakers of the inheritaunce of sainctes in lyght. Colossi.i.

The Gospell.

Whyle

Math.ix. WHyle Jesus spake vnto the people: beholde, there came a certaine ruler and worshipped him, saying: my daughter is euen nowe deceased, but come and laye thy hande vpon her, and she shall liue. And Jesus arose and folowed hym, and so did his disciples. And beholde, a woman whiche was diseased with an issue of bloud twelue yeres, came behynde hym & touched the hemme of his vesture. For she sayed within her selfe: If I maye touche but euen his vesture onely, I shall be safe. But Jesus turned him about, and when he sawe her, he sayed: daughter, be of good comforte, thy fayth hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and sawe the minstrelles and people makynge a noyse, he sayed vnto them: geat you hence, for the maide is not dead, but slepeth. And they laughed him to scorne. But when the people were put forth, he wente in, and toke her by the hande, and sayed: damosell aryse. And the damosell arose. And this noise was abrode in all that lande.

¶ The.xxv.Sundaye

The Collect.

STiere vp we beseche thee, O lord, the willes of thy faithfull people: that they plenteously bringing forth the fruite of good woorkes, maye of thee bee plenteously rewarded: through Jesus Christ our Lorde.

The Epistle.

Jer.xxiii. BEholde, the tyme commeth, saith the Lorde, that I wil raise vp the righteous braunche of Dauid, whiche king shall beare rule, and he shall prosper with wisedome, and shall sette vp equitie and ryghteousnesse agayne in earth. In his time shall Juda bee saued, and Israell shall dwell without feare: And this is the name that they shall call hym, euen the LORDE oure righteousnesse: and therefore beholde, the time commeth sayeth the Lorde, that it shall bee no more saied, the Lorde liueth whiche brought the children of Israell oute of the lande of Egipte: But the Lorde liueth whiche brought forth

forth and lead the seede of the house of Israell out of the North land, and from al countreyes where I haue scattered them, and they shal dwel in theyr own land agayne.

¶ The Gospell.

When Jesus lift vp his eies, and saw a great company come vnto him, he saith vnto Philip: whēce shall we bye bread that these may eate? Thys he sayd to proue him, for he himselfe knewe what he woulde dooe. Philip aunswered hym: two hundreth penyworth of bread are not sufficient for them, that euerye man may take a little. One of his disciples (Andrew, Simō Peters brother) sayde vnto hym. There is a lad here, whiche hath fiue barley loaues and two fishes: but what are they amōg so many? And Jesus said: make the people sit down: There was much grasse in ỹ place. So the mē sate down, in numbre about fiue thousand. And Jesus toke the bread, and when he had geuen thankes, he gaue to ỹ disciples, & the disciples to them that were set downe. And likewise of the fishes as much as they would. When they had eaten ynough, he sayeth vnto hys disciples: Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, whiche broken meate remayned vnto them that had eaten. Then those men (whē they had seen the miracle that Jesus did) sayde: this is of a trueth the same prophete that should come into the worlde. John.vi.

¶ If there be any moe Sundayes before Aduent Sunday, to supplye the same, shal bee taken the seruice of some of those Sundayes that were omytted betwene the Epiphanie and Septuagesima.

¶ Sainct Andrewes daye.

The Collect.

Almightie God, which didst geue such grace vnto thy holy Apostle Sainct Andrewe, that he redely obeyed the calling of thy sonne Jesus Christ, & folowed him without delaye: Graunt vnto vs al, that we being called by thy holy word, may furthwith geue ouer our selues, obediently to folow thy holye commaundementes: through the same

Iesus Christ our Lorde.

The Epistle.

Roma.x. IF thou knowledge with thy mouthe that Iesus is the Lord, and beliene in thy heart that god raised him vp from deathe: thou shalt be safe. For to beliene with the hearte iustifyeth, and to knoweledge with the mouthe, maketh a man safe. For the scripture saith: whosoeuer belieueth on him, shal not be confounded. There is no dyfference betwene the Iewe & the Gentile. For one is lord of all, which is riche vnto al that cal vpon him. For whosoeuer doeth call on the name of the lord, shalbe safe. Howe then shall they call on him on whom they haue not belieued? How shal they belieue on him, on whom they haue not heard? How shall they heare without a preacher? And how shall they preache, without they be sent? As it is written: howe beautifull are the fete of them whiche bring tydinges of peace, and bring tydinges of good thinges? But they haue not al obeyed to the gospell. For Esay sayth: Lord, who hath belieued our sayinges? so then fayth cometh by hearing, and hearyng cometh by the woorde of God. But I aske: haue they not heard? no doubt their soūd went out into all landes, and their woordes into the endes of the world. But I demaund whether Israel dyd knowe or not? First Moses saith: I will prouoke you to enuye, by them that are no people, by a foolysh nacion I will anger you. Esay after that is bolde, and sayeth: I am founde of them that soughte me not: I am manifest vnto them that asked not after me. But against Israell he sayeth: All daye long haue I stretched forth my handes vnto a people that belieueth not, but speaketh agaynst me.

The Gospell.

Mat.iiii. AS Iesus walked by the Sea of Galile, he sawe two brethren: Simon, whiche was called Peter, and Andrew hys brother, casting a nette into the Sea, (for they were fischers) and he sayeth vnto them: folow me, and I wil make you to become fischers of men. And they streight waye left theyr nettes and folowed hym.

him. And when he was gone furth from thence, he sawe o-ther two brethren, James the sonne of Zebede, and John his brother, in the ship with Zebede theyr father mendinge theyr nettes, and he called them. And they immediatly lefte the ship and theyr father, and folowed him.

Saincte Thomas the Apostle.

The Collect.

ALmighty euerliuing God, whiche for the more confirmacion of the faith, didst suffre thy holye Apostle Thomas, to be doubtful in thy sonnes resurreccion: graunt vs so perfectly, and without all doubte to beeleue in thy sonne Jesus Christe, that oure fayth in thy syght neuer be reproued: heare vs, O Lord, through the same Jesus Christ: to whom with thee and the holy ghost be al honour. &c.

The Epistle.

NOwe are ye not straungers, nor forepners, but citezens with the sainctes, and of the houshold of God: and are built vpon the foundacion of the Apostles and Prophetes, Jesus Christ himself being the head corner stone: in whome what buylding soeuer is coupled together, it groweth vnto an holy temple of the Lord: in whom also ye are built together, to be an habitacion of God through the holy ghost. Ephe. ii.

The Gospell.

THomas one of the twelue, whiche is called Didimus, was not with them when Jesus came. The other disciples therefore sayd vnto him: we haue seen the Lorde. But he sayd vnto them: excepte I see in his handes the print of the nayles, and put my fynger into the print of the nayles, and thruste my hande into his syde, I wyl not beleue. And after eyghte dayes, agayne his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stoode in the myddes, and sayde: Peace be vnto you. And after that, he sayd to Thomas: bring thy finger hyther, & see my handes, and reache hyther thy hande, and thruste it into my syde, and be not faythles but beleuing. Thomas aunswered, and John. xx.

sayd vnto him: my Lord and my god. Jesus said vnto him: Thomas, because thou hast seen me, thou hast beleued: blessed are they that haue not seen, and yet haue beeleued. And many other signes truly dyd Jesus in ỳ presence of his disciples, which are not writtē in this boke. These are writtē that ye might beleue that Jesus Christ is the sonne of god, and that (in beeleuinge) ye mighte haue lyfe throughe hys name.

¶ The conuersion of Sainct Paule.

¶ The Collect.

GOd which hast taught al the world, through the preachyng of thy blessed Apostle Sainct Paul: Graunt we beseche thee, that we which haue his wonderfull conuersion in remembraunce, may folowe and fulfyll thy holy doctrine that he taught: through Jesu Christ our Lorde.

¶ The Epistle.

Actes. ix. AND Saule yet breathinge out threatninges and slaughter against the disciples of the Lord: went vnto ỳ hye priest, & desyred of him letters to cary to Damasco to the Sinagoges, ỳ yf he founde any of this way (were they men or women) he might bringe them bound to Jerusalem. And when he iourneyed, it fortuned ỳ as he was come nigh to Damasco, sodenly there shined round about him a light from heauen, & he fell to the earth, and heard a voyce sayinge to him: Saul, Saul, why persecutest thou me? And he sayd: what arte thou lorde? And the Lord sayde: I am Jesus whom thou persecutest. It is hard for thee to kicke agaynst the pricke. And he bothe trēbling and astonied, sayd: Lord, what wilt thou haue me to doe? And the Lorde sayde vnto him: aryse, and goe into the citie, and it shalbe tolde thee what thou must doe. The men which iourneyed with him, stode amased, hearinge a voyce but seeing no manne. And Saule arose from the earth, and when he opened his eyes, he sawe no man: But they lead hym by the hande, and broughte hym into Damasco. And he was three dayes wythoute syghte, and neyther dyd eate nor drinke. And there was a certayne Disciple at Da-

at Damasco, named Ananias: & to him sayd the Lord in a visiõ: Ananias: & he sayd: behold, I am here Lord. And the Lord sayd vnto him: aryse and goe into the strete (which is called streight) & seke in the house of Judas, after one called Saule of Tharsus. For behold, he prayeth, & hath seen in a visiõ, a mã named Ananias, comming in to him, & putting his handes on him, that he might receyue his sighte. Thẽ Ananias aunswered: Lord, I haue heard by many of this mã, how much euil he hath done to thy sainctes at Jerusalẽ: & here he hath auctoritie of the hie priestes, to bynd al ỹ cal on thy name. The Lord said vnto him: go thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, & kinges, & the children of Israel. For I wil shew him how great thinges he must suffre for my names sake. And Ananias went his way, & entred into the house, and put his handes on him, & sayd: brother Saule, the lord that appeared vnto thee in the waye as thou camest, hath sent me, that thou mightest receiue thy sight, and bee filled with the holy gost. And immediatly there fel from his eyes as it had been scales, and he receiued sight, & arose, & was baptysed, and receyued meate, and was comforted. Then was Saule a certayne dayes with the Disciples whiche were at Damasco. And streightway he preached Christ in the Synagogues, how that he was the sonne of God: But al that heard him were amased, & sayde: is not this he that spoyled them whiche called on this name in Jerusalẽ, and came hither for that intent, that he might bring thẽ bound vnto the hie Priestes? But Saule encreased the more in strength, and confounded the Jewes which dwelt at Damasco, affirminge that this was very Christ.

The Gospel.

PEter aunswered, and said vnto Jesus: behold, we haue forsaken all and folowed thee: what shal we haue therfore? Jesus said vnto them: Verely I say vnto you, that whẽ the sonne of mã shal sit in the seat of his Maiestie, ye that haue folowed me in the regeneracion, shal syt also vpõ. xii. Math. xix

ſeates, & iudge the twelue tribes of Iſrael. And euerye one that forſaketh houſe, or bzethzē, or ſiſters, or father, or mother, or wyfe, or childzē, or landes, for my names ſake, ſhal receyue an hundzeth folde, & ſhal inherite euerlaſting lyfe. But many that are fyrſt ſhalbe laſt, & the laſt ſhalbe fyrſte.

¶ The purificacion of Sainct Mary the virgin.

The Collecte.

ALmightie and euerlaſtinge God, we humbly beſeeche thy Maieſtie, that as thy onelye begotten ſonne was this day preſented in the tēple, in ſubſtaunce of our fleſhe: ſo graunt that we may be preſented vnto thee with pure & cleare mindes: By Jeſus Chriſt our Lozde.

The Epiſtle.

¶ The ſame that is appoynted for the Sundaye.

The Goſpell.

Luke. ii. WHen the tyme of theyr Purificaciō (after the law of Moſes) was come, they brought him to Jeruſalem, to preſent him to the Lozd (as it is writtē in the lawe of the Lozd: euery mā childe that firſt openeth the matrix, ſhalbe called holy to the Lozd:) and to offre (as it is ſaid in the lawe of the Lozd) a payze of turtle dooues, or two yonge Pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon. And the ſame man was iuſte and godly, and loked for the conſolacion of Iſrael, and the holy goſte was in him. And an aunſwere had he receyued of the holy goſt, that he ſhoulde not ſee death, except he fyrſt ſaw the Lozd Chriſt. And he came by inſpiracion into the temple.

¶ Sainct Mathies daye.

The Collecte.

ALmightie God, whiche in the place of the traitor Judas didſt chooſe thy faythful ſeruaunt Mathie to be of the numbze of thy twelue Apoſtles: Graunte that thy church beyng alway preſerued frō falſe Apoſtles, maye be ordered and guyded by faythful and true paſtors: thzough Jeſus Chriſt our Lozd.

The

The Epistle.

IN those dayes Peter stode vp in the middes of the disciples, & sayde: the numbre of names that were together, were about an hundred & .xx. ye men and brethren, this scripture must nedes haue been fulfilled, which the holy ghost, throughe the mouth of Dauid, spake before of Judas, whiche was guyde to thē that toke Jesus. For he was noumbred with vs, & had obteyned felowship in this ministracio. And thesame hath now possessed a plat of ground, with the reward of iniquitie: & when he was hāged, burst a sunder in ỹ middes, & al his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem: insomuch that thesame field is called in their mother tōgue, Acheldama, that is to say: the bloudy fielde. For it is writtē in the boke of Psalmes: his habitacion bee voyde, & no man be dwelling therein, & his bishoprike let another take. Wherfore, of these men whiche haue companied with vs (all the tyme that the Lord Jesus had all his conuersacio amōg vs, beginning at the Baptisme of John vnto that same day, ỹ he was taken vp frō vs) must one be ordeyned, to be a witnes with vs of his resurrection. And they appointed two, Joseph whiche is called Barsabas (whose surname was Justus) & Mathias. And when they prayed, they said: Thou lord which knowest the heartes of al mē, shew whether of these two thou hast chosen, that he may take the roume of this ministracion & Apostleship, frō which Judas by transgression fell, that he might go to his own place. And thei gaue forth their lottes, & the lot fel on Mathias, and he was coumpted with the eleuen Apostles. Actes. 1.

The Gospel.

IN that tyme Jesus answered, and sayd: I thāke thee (O father) Lord of heauen & earth, beecause thou hast hyd these thinges from the wyse and prudente, and hast shewed them vnto babes: verely father, euēso was it thy good pleasure. All thinges are geuen vnto me of my father. And no mā knoweth the sonne, but the father: neyther knoweth Matth. xi.

any mā the father, saue the sonne, and he to whōsoeuer the sonne wil opē him. Come vnto me all ye that labour & are laden, & I wil ease you. Take my yoke vpō you & learne of me, for I am meke & lowely in heart, & ye shal fynd rest vnto your soules: for my yoke is easy, & my burden is lighte.

The annunciacion of the virgin Mary.

The Collecte.

WE beseche thee lord, powre thi grace into our hearte, that as we haue knowē Christ thy sonnes incarnaciō, by the message of an Angell, so by his crosse & passion, we maye bee broughte vnto the glorye of his resurreccion: Throughe thesame Christ our Lorde.

The Epistle.

Esay.vii. GOd spake once agayn vnto Ahaz, saying: requyre a tokē of the Lord thy god, whether it be toward the depth beneath, or towarde the heyght aboue. Thē sayd Ahaz: I wyl requyre none, nether wyll I tempt the Lord. And he sayde: hearken to, ye of the house of Dauid: is it not inough for you, that ye be greuous vnto men, but ye muste greue my God also? And therefore the Lord shal geue you a token: Behold, a virgin shal conceiue and beare a sonne, & thou his mother shalt cal his name Emanuel. Butter and hony shall he eate, that he may know to refuse the euyl, and choose the good.

The Gospel.

Luke.i. AND in the sixth moneth, the Aungel Gabriel was sent frō God vnto a citie of Galile, named Nazareth, to a virgin spoused to a mā whose name was Joseph, of ỹ house of Dauid, & the virgins name was Mary. And the Aungel went in vnto her, & said: Haile ful of grace, the Lord is with thee: Blessed art thou amōg womē. When she saw him, she was abashed at his saying, and cast in her mind what maner of salutaciō that shoulde be. And the Angel saide vnto her: feare not Mary, for thou hast foūd grace with God: Behold, thou shalte conceyue in thy wōbe, & beare a sonne, & shalt cal his name Jesus: he

shalbe

shalbe great, & shalbe called the sõne of the highest. And the Lorde God shal geue vnto him, the seate of his father Dauid, & he shall reygne ouer the house of Jacob for euer, & of his kingdõ there shalbe none ende. Then sayd Mary to the Aungel: How shal this be, seeing I knowe not a man? And the Aungel aunswered, & sayd vnto her: the holy ghost shal come vpon thee, & the power of the hiest shal ouershadowe thee. Therefore also that holy thinge whiche shalbe borne, shalbe called the sonne of God. And beholde thy Cosyn Elizabeth, she hath also conceiued a sonne in her age. And this is the sixth moneth, which was called baren, for with god nothinge shall be vnpossible. And Mary sayde: beholde the handmayde of the Lorde, bee it vnto me accordinge to thy worde. And the Aungel departed from her.

¶ Sainct Markes daye.

The Collecte.

ALmighty god, which hast instructed thy holy church, with the heauẽly doctrine of thy Euangeliste Sainct Marke: geue vs grace so to be established by thy holy gospel, that we be not lyke chyldren, caried awaye with euery blast of vayne doctrine: Through Jesus Christ our Lorde.

The Epistle.

VNto euery one of vs is geuen grace, accordinge to the measure of the gift of Christ. Wherfore he sayeth: when he went vp on hie, he led captiuitie captiue, & gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the lowest partes of the earth: he that descended, is euẽ the same also that ascended vp aboue all heauens, to fulfyll all thinges. And ỹ very same made some Apostles, some prophetes, some Euangelistes, some shepeheardes, and teachers, to the edifying of the sainctes, to the worke & administracion, euen to the edifying of the body of Christ, til we al come to the vnitie of the fayth, & knowledge of the sonne of God, vnto a perfect mã, vnto the measure of the ful perfect age of Christ. That we hencefoorth shoulde be no more chyldren, wauering and caried about with euery winde of Eph. iiii

doctrine,

doctrine, by the wilines of men, through craftines whereby they lay awayt for vs to deceyue vs. But let vs folow the trueth in loue, & in al thinges growe in him whiche is the head, euen Christ: in whom yf all the body bee coupled and knytte together, throughout euery ioynte, wherewith one ministreth to another (according to the operacio, as euery part hath his measure) he encreaseth the bodi, vnto the edifying of it selfe through loue.

The Gospel.

John.xv. I Am the true vyne, and my father is a husbandman. Euery braunche that beareth not fruyte in me, he wyll take away. And euery braunche that beareth fruite, wil he pourge, that it maye bringe forth more fruite. Now are ye cleane through the wordes which I haue spoken vnto you. Byde in me, and I in you. As the braunche cannot beare fruite of it self, except it bide in the vyne: no more can ye, except ye abide in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth much fruite. For without me, can ye doe nothing. Yf a man byde not in me, he is cast forth as a braunche, & is withered: And men gather them, and cast them into the fyre, & they burne. Yf ye abide in me, and my wordes abide in you, aske what ye wil, & it shalbe done for you. Herein is my father glorified, that ye beare much fruite, & become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. Yf ye kepe my cõmaũdemẽtes, ye shal bide in my loue, euen as I haue kept my fathers cõmaundemẽtes, & abyde in his loue. These thinges haue I spokẽ vnto you, that my ioye might remayne in you, & that your ioye might be ful.

Sainct Philip and James.

The Collecte.

ALmightie God, who truely to knowe is euerlastinge lyfe: graunt vs perfectly to knowe thy Sonne Iesus Christ, to be the waye, the trueth and the lyfe, as thou hast taught Sainct Philip, & other the Apostles: through Iesus Christ our Lorde.

The

The Epistle.

IAmes the seruaunt of God, & of the Lorde Iesus Christe, sendeth greetinge to the twelue Tribes which are scattered abroade. My brethrē, counte it for an excedinge ioye, when ye fall into dyuerse temptacions: knowing this, that the tryinge of your faith gendreth pacience, & let pacience haue her perfecte worke, that ye may be perfect, and sounde, lacking nothinge. Yf any of you lacke wysdom, let him aske of hym that geueth it: euen God, which geueth to al men indifferentlye, & casteth no man in the teeth, & it shalbe geuen him. But let him aske in faith, and wauer not: for he that doubteth, is like a waue of the Sea, which is tost of the wyndes, & caried with violence. Nether let that man thinke that he shal receyue any thing of the Lord. A wauering minded man, is vnstable in al his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne, let him that is ryche, reioyce when he is made lowe. For euen as the floure of the grasse, shall he passe awaye. For as the sunne ryseth with heate, and the grasse withereth, & his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the ryche man perishe in his wayes. Happy is the mā that endureth temptacion: for when he is tried, he shal receiue the crowne of lyfe, which the Lord hath promysed to them that loue him. James.i.

The Gospell.

ANd Iesus sayde vnto his disciples: let not youre heartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are mani mansiōs. Yf it were not so, I would haue tolde you. I goe to prepare a place for you. And yf I goe to prepare a place for you, I wyll come agayne and receyue you, euen vnto my selfe: that where I am, there maye ye be also. And whither I goe, you knowe, and the waye ye knowe. Thomas sayeth vnto him: Lorde, we know not whither thou goest. And howe is it possible for vs to knowe the waye? Iesus sayeth vnto him: I am the way, and the trueth, and the life: Ioh.xiiii.

No man

No man cometh to the father but by me: yf ye had knowen me, ye had knowen my father also. And now ye know him, and haue seen him. Philip sayth vnto him: Lord, shewe vs the father, and it suffiseth vs. Jesus sayth vnto him: haue I been so long time with you, & yet hast thou not knowē me, Philip, he that hath seen me, hath seen my father: and how sayest thou thē, shew vs the father: Beleuest not thou that I am in the father, & the father in me: The wordes that I speake vnto you, I speake not of my selfe: But ỹ father that dwelleth in me, is he that doeth the woorkes. Beeleue me that I am in the father, & the father in me: Or els beeleue me for the woorkes sake. Uerely, verely, I say vnto you: he that beleueth on me, the woorkes that I do, thesame shal he doe also: & greater woorkes thē these shal he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that wyl I do, that the father may be glorifyed by the sōne. Yf ye shal aske any thinge in my name, I wyll doe it.

¶ Saincte Barnabe Apostle.

The Collecte.

LOrde almightie, whiche haste indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manyfolde giftes, nor yet of grace, to vse them alway to thy honour and glory: Through Jesus Christ our Lorde.

The Epistle.

Actes. xi. TYdinges of these thinges came vnto the eares of the congregacion, whiche was in Jerusalē. And they sent foorth Barnabas, that he should go vnto Antioche. Whiche when he came, and had seen the grace of God, was gladde: and exhorted them all, that with purpose of hearte they would continually cleaue vnto the Lorde. For he was a good man, and full of the holye ghost and of fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tharsus, to seeke Saule. And when he had found him, he broughte him vnto Antioche. And it chaunsed that a whole yeare they hadde theyr conuersacion with the congregacion there, & taught much

much people: insomuch that the disciples of Antioche were the fyrst that were called christē. In those dayes came prophetes frō the citie of Jerusalem vnto Antioche. And there stoode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout al the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, euery mā according to his habilitie, purposed to sende succoure vnto the brethren whiche dwelt in Jewry: whiche thing they also dyd, and sente it to the elders by the handes of Barnabas and Saule.

¶ The Gospell.

THis is my commaūdement, that ye loue together as I haue loued you. Greater loue hath no mā thē this: that a mā bestow his lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I cōmaunde you. Henceforth cal I not you seruauntes, for the seruaunt knoweth not what his Lord doeth. But you haue I called frēdes, for al thinges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, & ordeyned you to goe and bring forth fruite, and that your fruite shoulde remayne: that whatsoeuer ye aske of the father in my name, he may geue it you. John.xv.

¶ Saincte John Baptiste.

¶ The Collect.

ALmighty god, by whose prouidence thy seruaūt John Baptist was wonderfully borne, and sente to prepare the waye of thy sonne our sauiour by preaching of penaūce: make vs so to folowe his doctrine & holy lyfe, that we may truely repent, according to his preachinge, & after his example constantly speake the trueth, boldely rebuke vyce, & pacientlye suffre for the truthes sake: through Jesus Christ our Lorde.

¶ The Epistle.

BE of good chere my people, O ye prophetes cōfort my people, sayth your god, cōfort Jerusalē at the heart, & tel her that her trauelle is at an end, that her offence is pardoned, ỹ she hath receiued of the Esaye.xl.

lordes

Lordes hand, sufficient correctiō for al her sinnes. A voyce cried in wildernes, prepare the way of the Lord in the wyldernes, make streyght the pathe for our God in the deserte. Let al valleyes be exalted, & euery moūtayne & hil be layde lowe: whatso is croked let it be made strayght, and let the rough be made playn fieldes. For the glory of the lord shall appeare, & al flesche shall at once see it: for why the mouth of the Lord hath spoken it. The same voyce spake. Now crye. And the Prophet aūswered: what shal I crye: that al flesche is grasse, & that al the goodlines thereof is as the floure of the field. The grasse is withered, the floure falleth awaye. Euē so is the people as grasse, whē the breath of the Lorde bloweth vpō thē. Neuertheles, whether the grasse wither, or ỹ the floure fade away, yet the word of our god endureth for euer. Go vp vnto the hie hil (O Siō) thou that bringest good tidinges, lift vp thy voyce with power. O thou preacher Jerusalē: Lift it vp without feare, & saye vnto the cyties of Juda: Behold your God, behold, the lorde God shal come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, & his workes goe beefore him. He shal fede his flock like an heardmā. He shal gather the lambes together with his arme, & carye thē in his bosome, and shal kindly intreate those that beare yonge.

¶ The Gospell.

Luke. i. ELizabethes tyme came that she should be delyuered, & she broughte foorth a sonne. And her neyghbours and her cosins heard how the lord had shewed great mercye vpon her, & reioysed with her. And it fortuned, that in the eyght day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother aunswered and sayde: not so, but his name shalbe called John. And they sayde vnto her: There is none in thy kynred ỹ is named with this name. And they made signes to his father, howe he woulde haue him called. And he asked for writinge tables, and wrote, saying: his name is John. And they meruayled al. And his mouth was opened immediatlye, and his tongue also, & he spake

spake & praysed God. And feare came on al thē that dwelt nye vnto him. And all these sayinges was noysed abroade throughout al the hye coūtrey of Jewry, & they that heard them laid them vp in theyr heartes, saying: what maner of child shal this be? And the hand of the lord was with hym. And his father Zacharias was filled with the holy ghost, & prophecied, saying: Praysed be the lorde God of Israel, for he hath visited & redemed his people. And hath raised vp an horne of saluacio vnto vs, in the house of his seruāt Dauid. Euen as he promised by the mouth of his holy Prophetes, which were sence the world began. That we should be saued frō our enemies, & frō the hand of al that hate vs. That he would deale mercifully with our fathers, and remēbre his holi couenaūt. And he would performe the othe which he sware to our father Abrahā for to forgeue vs. That we being deliuered out of the handes of our enemies, myghte serue him without feare all the dayes of our life, in such holinesse & righteousnes, as are acceptable for hym. And thou child shalt be called the Prophete of the hiest: for thou shalt go before ỹ face of the lord to prepare hys wayes. To geue knowledge of saluacio vnto his people, for the remission of sinnes. Through the tender mercy of our God, wherby the day spring frō an high hath visited vs. To geue light to thē that sate in darkenes, & in the shadowe of death, to guyde our fete into the way of peace. And the child grew & waxed strong in spirite, and was in wildernes till the day came, when he should shew himselfe vnto the Israelites.

Sainct Peters daye.

The Collect.

ALmighty God, which by thy sonne Jesus Christ hast geuē to thy Apostle sainct Peter many excellēt giftes, and cōmaundedst him earnestly to fede thy flocke: make we beseche thee, al Bishops and Pastours diligētly to preach thy holy word, & the people obediently to folowe the same, that they maye receyue the crowne of euerlasting glorye: through Jesus Christ our Lorde.

The Epistle.

At the

Actes.xii. AT thesame tyme Herode the kynge stretched forth his handes to vexe certayne of the congregacion. And he killed James ỹ brother of John with the sweord. And because he saw it pleased the Jewes, he proceded farther and toke Peter also. Then were the daies of swete bread. And when he had caught him, he put hym in prison also, & deliuered hym to foure quaternions of souldiers to be kepte: intendyng after Easter to bring him forth to ỹ people. And Peter was kept in prison, but prayer was made withoute ceasynge of the congregacion vnto god for him. And when Herode would haue brought hym out vnto the people, thesame night slept Peter betwene two souldiers, bound with two chaynes: & the kepers before the dore, kept the prison. And behold, the Aungel of the lord was there present, and a light shined in the habitacion. And he smote Peter on the syde, and stirred him vp, saying: arise vp quickely. And his chaynes fel from hys handes. And the Aungel sayd vnto hym: gyrd thy selfe, & bynde on thy sandales. And he so dyd. And he sayeth vnto him: cast thy garment about the, & folow me. And he came out & folowed him, and wist not that it was trueth which was done by the Aungel, but thought he had seen a vision. When they were past the fyrst & seconde watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the own accord. And they went out & passed thorow one strete, & forthwith the Aungell departed from him. And when Peter was come to himselfe, he sayd: nowe I know of a suretie that the Lord hath sent hys Aungel, & hath deliuered me out of the hande of Herode, and from all the wayting of the people of the Jewes.

¶ The Gospell.

Mat.xvi. WHen Jesus came into the coastes of the Citye which is called Cesarea Philippi, he asked hys disciples, saying: whom doe men say that I the sonne of man am? They sayde: Some saye that thou art John Baptist, some Helias, some Jeremias, or one of the prophetes. He saith vnto thē: but whō

saye

say ye that I am: Simon Peter aunswered, and said: Thou art Christ the sonne of the liuing god. And Jesus answered, and said vnto him. Happy art thou Simon the sonne of Jonas: for flesche and bloud hath not opened that vnto thee, but my father which is in heauē. And I say vnto thee, that thou art Peter: and vpon this rocke I wil build my congregaciō. And the gates of hell shal not preuaile against it. And I wil geue vnto thee the keies of the kingdome of heauen. And whatsoeuer thou bindest in earth, shall bee bounde in heauen: & whatsoeuer thou loocest in earth, shalbe looced in heauen.

Saincte James the Apostle.

The Collecte.

GRaunte, O mercifull god, that as thy holy Apostle saint James, leauing his father and al that he had, without delaye, was obediente vnto the callinge of thy sonne Jesus Christ, and folowed hym: So we, forsakyng all worldlye & carnall affeccions, maye be euermore readye to folowe thy commaundementes: through Jesu Christ oure Lord.

The Epistle.



IN those dayes came Prophetes from the citie of Jerusalē vnto Antioche: And there stode vp one of them named Agabus, and signified by ỹ spirite, ỹ there should be great dearth throughoute all the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to send succour vnto the brethren whiche dwelte in Jewrye: whiche thyng they also did, and sent it to the elders, by the handes of Barnabas & Saul. At thesame time Herode the king stretched forth his handes to vexe certayne of the congregacion. And he killed James the brother of John with the sweorde. And beecause he saw it pleased the Jewes, he proceded farther, and toke Peter also. Actes.xi.

The Gospell.



THen came to him the mother of zebedes children, with her sonnes, worshypping hym, and desiringe a certayne thynge of hym. And he sayed vnto her: what wylte thou: She sayed vnto hym: Graunte Math.xx.

that these my two sonnes may syt, the one on thy right hand, and the other on thy left, in thy kingdom. But Iesus answered & saied: ye wote not what ye aske. Are ye hable to drinke of the cup that I shal drinke of, and to bee baptysed with the baptisme that I am baptised with? They sayd vnto hym: we are. He said vnto them: ye shal drynke in dede of my cup, and be baptised with the baptisme that I am baptysed with: but to sit on my right hand, and on my lefte, is not mine to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdained at the two brethren. But Iesus called thē vnto hym, and sayd: ye know that the princes of the nacions haue dominion ouer them, & they that are greate men, exercise auctoritie vpon them. It shall not be so among you. But whosoeuer wyll be greate among you, let him be your minister: and whosoeuer wyll bee chiefe among you, lette him be your seruaunte. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue hys lyfe a redemption for many.

¶ Saincte Bartholomewe.

The Collect.

O Almightie and euerlastynge God, whiche haste geuen grace to thy Apostle Bartholomewe truly to beleue, & to preache thy woorde: graunte we beseche thee vnto thy churche, bothe to loue that he beleued, and to preache that he taught: through Christ our Lorde.

The Epistle.

Actes.d. By the handes of the Apostles, were many signes & wonders shewed among the people. And they were al together with one accorde in Salomons porche. And of other durst no man ioyne hymselfe to them: neuertheless the people magnified them. The number of thē that beleued in the Lorde, bothe of men and women, grewe more and more: insomuche that they brought the sicke into ꝑ stretes, and layd them on beddes & couches, that at the least way the shadowe of Peter, when he came by, might shadow some of them. There came also a multitude oute of the cities rounde aboute, vnto Ierusalem, bryngyng sicke folkes, and them

them whiche were vexed with vncleane spirites: And they were healed euery one.

The Gospell.

AND there was a strife among them, whiche of them should seme to be ỹ greatest. And he said vnto them: the kinges of nacions reigne ouer them, and they that haue auctoritie vpon thē, are called gracious Lordes: But ye shal not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shall be as he that doeth ministre. For whether is greater, he that sitteth at meate, or he ỹ seruethe? Is not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they whiche haue bidden with me in my temptacions: And I appointe vnto you a kyngdome, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudgeing the twelue trybes of Israel. Luk.xxii.

Sainct Mathewe.

The Collecte.

ALmightie God, whiche by thy blessed sonne diddest call Mathew from the receipte of custome to bee an Apostle and Euangelist: Graunt vs grace to forsake al couetous desyres, and inordinate loue of riches, and to folowe thy sayed sonne Iesus Christ: who lyueth and reigneth. &c.

The Epistle

SEing that we haue suche an office, euen as god hath had mercy on vs, we goe not out of kynde, but haue cast from vs the clokes of vnhonestie, and walke not in craftynes, neither handle we the woorde of God deceiptfullye, but open the trueth, and reporte our selues to euery mannes conscience in the syght of God. If our gospell be yet hidde, it is hydde amonge them that are loste, in whom the God of thys worlde hath blinded the myndes of them whiche beleue not, leste the lyght of the gospel of the glory of Christ (which is the Image of God) shoulde shine vnto them. For we preache not oure selues, but Christe Iesus to bee the Lorde, and oure selues ii.cor.iiii

your seruauntes, for Jesus sake. For it is god that cõmaundeth the light to shine out of darkenes, whiche hath shined in oure heartes, for to geue the lyghte of the knowledge of the glory of god, in the face of Jesus Christ.

The Gospel.

Math.ix. AND as Jesus passed forth from thence, he saw a mã (named Mathew) sitting at the receipt of custome, and he sayd vnto him: folowe me. And he arose and folowed him. And it came to passe as Jesus sate at meate in his house: beeholde, many Publicanes also and sinners that came, sate down with Jesus and his disciples. And whẽ the Phariseis saw it, they sayd vnto his disciples: why eateth your maister with Publicanes and synners? But when Jesus heard that, he said vnto them: They that be strong nede not the phisicio, but they that are sicke. Goe ye rather and learne what that meaneth: I wyll haue mercy, and not sacrifice: for I am not come to call the righteous, but synners to repentaunce.

Sainct Michaell and all Aungels.

The Collect.

EVerlastynge god, whiche hast ordeyned and constituted the seruices of all Aungels and men in a wonderfull order: mercifully graunt, that they wh che alway doe thee seruice in heauen, may by thy appointment succoure and defend vs in earth: through Jesus Christ our Lorde. &c.

The Epistle.

Apoc.xii. THere was a great battayle in heauẽ: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuayled not, neither was their place found any more in heauen. And the great Dragon, ỹ olde Serpent, called ỹ deuil and Sathanas, was cast out, which deceiueth al the world. And he was cast into the earth, and his Aungels were cast out also with him. And I heard a loude voice, saying: in heauen is now made saluacion and strength, and the kyngedome of oure God, and the power

power of his Christe. For the accuser of our brethren is caste downe, which accused them before god day and night. And they ouercame him by the bloud of the lambe, & by the worde of their testimonye, and they loued not theyr liues vnto the death. Therefore reioice heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuil is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a shorte tyme.

The Gospell.

AT thesame tyme came the disciples vnto Jesus, saying: who is the greatest in the kingdom of heauen? Jesus called a childe vnto hym, and set hym in the middest of them, and said: Verely I say vnto you, excepte ye turne and become as children, ye shall not entre into the kingdome of heauen. Whosoeuer therfore humbleth hymselfe as thys childe, thatsame is the greatest in the kingdom of heauen. And whosoeuer receiueth suche a childe in my name, receiueth me. But whoso doeth offende one of these litle ones whiche beleue in me, it were better for hym that a mylstone wer hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is ỹ offences come: But woe vnto the man by whō the offence cometh. Wherfore yf thy hande or thy fote hynder thee, cut hym of, and caste it from thee. It is better for thee to entre into lyfe halte or maimed, rather then thou shouldest (hauing two handes or two fete) bee caste into euerlastynge fyre. And if thyne eye offende thee, plucke it out, and cast it from thee: It is better for thee to entre into life with one eie, rather then (hauinge two eies) to be cast into hell fyre. Take hede that ye despyse not one of these litle ones. For I say vnto you: that in heauen their Angels doe alwayes beholde the face of my father whiche is in heauen. Ma. xviii

Saincte Luke the Euangelist.

The Collecte

ALmighte God which calledst Luke the phisicio, whose prayse is in the gospel, to be a phisicio of the soule: it may

pleale thee by the holsome medicines of his holy doctrine, to heale al the dileases of our soules: thrōughe thy sonne Jesu Chryst our Lorde.

The Epistle.

2.tim.iiii. 

Watche thou in al thynges, suffre afflictiōs, doe the worke throughely of an Euangelist, fulfil thine office vnto the vttermost: be sobre. For I am now ready to bee offred. and the time of my departyng is at hande, I haue foughte a good fight, I haue fulfilled my course, I haue kepte the fayth. From hencefoorth there is laide vp for me a crowne of righteousnes, whiche the lord (that is a righteous iudge) shal geue me at that daye: not to me onely, but to all them that loue his comminge. Doe thy diligence, that thou mayest come shortly vnto me. For Demas hath forsakē me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lukas is with me. Take Marke and bryng him with thee, for he is profitable vnto me for the ministracion. And Tichicus haue I sente to Ephesus. The cloke that I left at Troada with Carpus, when thou comest bryng with thee, and the bokes, but specially the parchemente. Alexander the coppersmith dyd me muche euil: the Lord rewarde him accordyng to hys dedes, of whom bee thou ware also: For he hath greatly withstande our wordes.

The Gospell.

Luke.x. 

The Lorde appointed other seuentie (and two) also, and sente them two and two beefore hym into euerye citie and place, whether he himselfe would come. Therfore he said vnto thē: ꝑ harueste is great, but ꝑ labourers are fewe. Praye ye therfore the Lorde of the haruest, to send forth labourers into the haruest. Goe your wayes: beholde, I send you forth as lambes amōg wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, firste saye: peace be to thys house. And if the sonne of peace be there, your peace shal rest vpon hym: if not, it shal returne

turne

turne to you again. And in the same house tary styll, eatynge and drynking such as they geue. For the labourer is worthy of hys rewarde.

Simon and Jude Apostles.

The Collect.

ALmightie God, whiche haste builded thy congregacion vpon the foundacion of the Apostles & Prophetes, Jesu Christ himselfe beeing the head corner stone: graunt vs so to be ioined together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to thee: thrughe Jesu Christ our Lord.

The Epistle.



IUdas the seruaunte of Jesu Christ, the brother of James: to them which are called and sanctified in God the father, and preserued in Jesu Christ: Mercy vnto you, and peace and loue be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was needfull for me to write vnto you, to exhorte you that ye shoulde continually labour in the faith, which was once geuen vnto the sainctes. For there are certayne vngodly men craftely crepte in, of which it was written afore tyme vnto such iudgement. They turne the grace of oure god vnto wantonnes, and denye god (which is the only Lord) and our Lord Jesu Christ. My mynde is therfore to putte you in remembraunce, forasmuche as ye once know thys, how that the Lorde (after that he had delyuered ỹ people out of Egipt) destroyed thē which after beleued not. The Aungels also whiche kept not theyr first state, but lefte theyr own habitacion, he hath reserued in euerlastyng chaynes vnder darkenesse, vnto the iudgemente of the great day: euen as Sodom and Gomor, and the cities about them, whiche in lyke maner defyled themselues with fornicacion, and folowed straunge flesche, are set forth for an example, and suffre the payne of eternall fyre: likewise these beeyng deceiued by dreames, defyle the flesche, despise rulers, and speake euill of them that are in auctoritie. Iude. 1.

The Gospel.



Iohn.xv. THis commaunde I you, that ye loue together. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the worlde, the worlde would loue his own: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I say vnto you: the seruaunt is not greater then the Lord. Yf they haue persecuted me, they wil also persecute you. Yf they haue kept my saying, they wyl kepe youres also. But al these thynges wyll they doe vnto you for my names sake, because they haue not knowen hym that sente me. Yf I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothynge to cloke theyr synne withall. He that hateth me, hateth my father also. Yf I had not done amonge them the workes whiche none other man dyd, they should haue had no synne. But now haue they both seen & hated, not onely me, but also my father. But this happeneth, that the sayinge mighte be fulfilled that is written in theyr lawe: They hated me without a cause. But when the comforter is come, whom I wil sende vnto you from the father, euen the spirite of trueth (which proceedeth of the father) he shal testifie of me. And ye shal beare witnesse also, because ye haue been with me from the beginning.

All Sainctes.

The Collecte.

ALmightie God, which hast knit together thy elect in one Communion and felowship, in the misticall body of thy sonne Christ our Lorde: graunt vs grace so to folow thy holy Sainctes in al vertues, and godly liuing, that we maye come to those inspeakeable ioyes, whiche thou haste prepared for them that vnfaynedly loue thee: Through Iesus Christ our Lorde.

The Epistle.

Behold

BEhold, I John sawe another Aungell ascende from the rysyng of the Sunne, whiche hadde the seale of the liuyng God, and he cryed with a loude voyce to the foure Aungels (to whome power was geuen to hurt the earth and the sea) saying: Hurt not the earth, nether the sea, nether the trees, til we haue sealed the seruauntes of our god in theyr foreheades. And I heard the numbre of them which were sealed: and there were sealed an. C. and. xliiii. thousande, of all the trybes of the chyldren of Israell. Apoc. vii.

Of the trybe of Juda were sealed. xii. M.
Of the trybe of Ruben were sealed. xii. M.
Of the trybe of Gad were sealed. xii. M.
Of the trybe of Aser were sealed. xii. M.
Of the trybe of Neptalim were sealed. xii. M.
Of the trybe of Manasses were sealed. xii. M.
Of the trybe of Simeon were sealed. xii. M.
Of the trybe of Leui were sealed. xii. M.
Of the trybe of Issachar were sealed. xii. M.
Of the trybe of Zabulon were sealed. xii. M.
Of the trybe of Joseph were sealed. xii. M.
Of the trybe of Beniamin were sealed. xii. M.

After this I beheld: and loe, a great multitude (whiche no man can numbre) of al nacions and people, and tonges, stode before the seate, & before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cryed with a loude voyce, saying: saluacion be ascribed to him ꝑ sitteth vpon the seate of our God, and vnto the lambe. And al the Aungels stode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on theyr faces, and worshipped god, saying: Amen. Blessing, and glory, and wisdome, and thanke, and honor, and power, and might, be vnto our God for euermore. Amen.

The Gospell.

Jesus

Math.v. IEsus seing the people, went vp into the mountayne: and when he was set, his disciples came to him, & after that he had opened his mouthe, he taught them, saying: Blessed are the poore in spirite, for theyrs is the kingdom of heauen. Blessed are they that mourne, for they shall receiue coumfort. Blessed are the meke, for they shall receiue the enheritaunce of the earth. Blessed are they which hungre & thyrst after righteousnes, for they shalbe satisfied. Blessed are the merciful, for they shall obtayn mercy. Blessed are the pure in heart, for thei shal see god. Blessed are the peacemakers, for they shalbe called the childzen of God. Blessed are they whiche suffre persecucion for ryghteousnesse sake, for theyrs is the kyngdome of heauen. Blessed are ye when menne reuile you and persecute you, and shal falsely say al maner of euill sayinges agaynst you for my sake: reioyce and be gladde, for greate is your rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

¶ The order for the administration of the Lordes Supper or holye Communion.

SO many as entend to be partakers of the holy Communion, shall signifye theyr names to the Curate ouernight, or elles in the morning afore the beginning of morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregation by hym is offended, or haue done any wrong to his neighbours by worde or dede: The Curate hauing knowledge therof, shal call him and aduertise him, in any wise not to presume to the Lordes Table, vntil he haue openly declared himself to haue truely repented & amended his former naughty lyfe, that the congregacion may therby be satisfyed, whyche afore were offended: and that he haue recompensed the parties, whome he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as sone as he conueniently may.

The same order shall the Curate vse, with those betwixt whom he perceiueth malice and hatred to raygne, not suffering them to be partakers of the Lordes Table, vntill he knowe them to be reconciled. And if one of the parties so at variaunce, be content to forgeue from the bottome of his heart, all that the other hath trespassed against him, and to make amendes for that he himselfe hath offended, and the other partie wil not be perswaded to a godlye vnitie, but remayne styll in his frowardnesse and malice: The Minister in that case, ought to admytte the penitente persone to the holye Communion, and not him that is obstinate.

¶ The Table hauing at the Communion tyme a fayre whyte lynnen clothe vpon it, shall stand in the body of the Churche, or in the chaunsell, where Morning prayer, and Euenyng prayer bee appoynted to bee sayde. And the Priest standing at the Northsyde of the Table, shall saye the Lordes prayer with this Collect folowing.

Almightie

ALmightie God, vnto whom all heartes be open, all desyres knowen, and from whom no secretes are hidde: clense the thoughtes of our heartes by the inspiracion of thy holy spirite, that we maye perfectly loue thee, and worthely magnifye thy holy name: through Christ our Lorde. Amen.

Then shall the Priest rehearse distinctly all the x. commaundementes: and the people kneling, shall after euerye Commaundement aske Gods mercy for their transgression of thesame after this sorte.

Ministre.

God spake these woordes, and sayde: I am the Lorde thy God. Thou shalt haue none other Goddes but me.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe this lawe.

Ministre.

Thou shalte not make to thy selfe anye grauen ymage, nor the likenes of any thing that is in heauen aboue, or in the earthe beneathe, nor in the water vnder the earthe. Thou shalte not bowe downe to them, nor worshyppe them: for I the Lorde thy God am a gelous God, and visite the sinne of the fathers vpon the childrē, vnto the third and fourthe generacion of them that hate me, and shewe mercy vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe this lawe.

Ministre.

Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde will not holde hym gyltlesse that taketh hys name in vayne.

People.

Lord haue mercy vpon vs, and encline our. &c.

Ministre.

Remembre that thou kepe holye the Sabboth daye. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth daye is the Sabboth of the LORDE thy God.

God. In it thou shalte doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunt, and thy mayde seruaunte, thy Catell, and the straunger that is within thy gates: for in. vi. dayes the lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. Wherfore the Lord blessed the seuenth day and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Honoure thy father and thy mother, that thy dayes maye be long in the lande whiche the Lorde thy god geueth thee.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt doe no murther.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not commit adultery.

People.

Lorde haue mercye vpon vs, and encline our. &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not beare false witnesse aganist thy neyghbour.

People.

Lorde haue mercye vpon vs, and encline our heartes to kepe thys law.

Minister.

Thou shalte not couet thy neighbours house. Thou shalte not couet thy neighbours wife, nor his seruaunte, nor hys mayde, nor hys oxe, nor hys asse, nor any thyng that is hys.

People.

Lorde haue mercy e vpon vs, and wryte all these thy lawes in our heartes we beseeche thee.

Then

Then shall folowe the Collect of the daye, with one of these two Collectes folowyng for the kynge: the Priest standynge vp and saying.

Let vs praye. Priest.

ALmightie God, whose kingdom is euerlasting, and power infinite: haue mercy vpon the whole congregacion, and so rule the harte of thy chosen seruaunte Edward the sixth, our kinge and gouernour, that he (knowyng whose minister he is) may aboue al thinges seke thy honoure & glorye: and that we his subiectes (duely considering whose auctority he hath) may faithfully serue, honor, and humblye obey hym, in thee, and for thee, accordyng to thy blessed worde and ordinaunce: Through Jesus Christ our lord: who with thee, and the holy goste, liueth and reigneth euer one God, worlde without ende. Amen.

ALmightie and euerlastyng god, we be taughte by thy holy worde, that the heartes of kinges are in thy rule and gouernaunce, and that thou doest dispose and turne them, as it semeth best to thy godly wisedome: we humbly beseche thee, so to dispose & gouerne the heart of Edwarde the sixth, thy seruaunt, oure kynge and gouernour, that in all his thoughtes wordes, and woorkes, he may euer seeke thy honor and glory, and study to preserue thy people committed to his charge, in welth, peace, and godlynes. Graunte this O mercifull father, for thy deare sonnes sake Jesus Christe our Lorde. Amen.

Immediatlye after the Collectes, the priest shall reade the Epistle, begynning thus.

The Epistle written in the. Chapter of.

And the Epistle ended, he shal say the Gospell, begynning thus.

The Gospell, written in the. Chapter of.

And the Epistle and Gospell being ended, shalbe sayd the Crede.

IBeleue in one God, the father almightie maker of heauen and earth, and of all thinges visible and inuisible: And in one Lorde Jesu Christ, the only begotten sonne of God, begotten of his father beefore all

al woꝛldes: God of God, light of light, very god of very god, begotten, not made, being of one ſubſtaunce with the father, by whom all thinges were made: who foꝛ vs men and foꝛ our ſaluacion, came down from heauen, and was incarnate by the holy goſt, of the virgin Mary, and was made man: & was crucified alſo foꝛ vs, vnder Poncius Pilate. He ſuffred and was buried, and the thyꝛd day he aroſe again accoꝛding to the ſcriptures: and aſcended into heauen, and ſitteth at the ryght hand of the father. And he ſhal come agayne with glory, to iudge both the quicke and the dead: Whoſe kyngdome ſhal haue none ende. And I beleue in the holy goſt, the loꝛde and geuer of life, who pꝛocedeth from the father & the ſonne, who with the father and the ſonne together, is woꝛſhipped & glozified, who ſpake by ỹ Pꝛophetes. And I beleue one Catholyke and Apoſtolike churche. I acknowledge one Baptiſme foꝛ the remiſſion of ſynnes. And I loke foꝛ the reſurrecyon of the dead, and the lyfe of the woꝛlde to come. Amen.

After the Crede, if there be no ſermon, ſhall folowe one of the homelies already ſet foꝛth, oꝛ hereafter to be ſette foꝛth by common auctoꝛitie.

After ſuche ſermon, homely, oꝛ exhoꝛtacion, the Curate ſhal declare vnto the people whether there bee any holy daies oꝛ faſting daies the weke folowing: and earneſtlye exhoꝛte them to remember the pooꝛe, ſaying one oꝛ moe of theſe ſentences folowinge, as he thinketh moſt conuenient by his diſcretion.

Lette youre lighte ſo ſhine beefoꝛe menne, that they maye ſee youre good woꝛkes, and gloꝛifie youre father whiche is in heauen. Mach. v.

Laye not vp foꝛ your ſelues treaſure vpon the earth, where the ruſt and moth doeth coꝛrupte, and where theues breake thꝛough and ſteale. But laye vp foꝛ your ſelues treaſures in heauen, where neither ruſte noꝛ mothe doeth coꝛrupte, and where theues doe not breake thꝛoughe and ſteale. Mach. vi.

Whatſoeuer you would that men ſhoulde doe vnto you, euen ſo doe vnto thē: foꝛ this is the lawe and the Pꝛophetes. Mat. vii.

Not euerye one that ſayeth vnto me, Loꝛde Loꝛde, ſhall enter Mat. vii.

enter into the kingdom of heauen: but he that doeth the wyl of my father which is in heauen.

Luk.xix. Zache stode forth, and said vnto the Lord: beholde lord, the halfe of my goodes I geue to the poore, and if I haue done any wrong to any man, I restore foure folde.

i.Cor.ix. Who goeth a warrefare at any tyme of his own cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke?

i.Cor.ix. If we haue sowen vnto you spiritual thinges, is it a great matter, if we shall reape your worldly thynges?

i.Cor.ix. Doe ye not knowe, that they whiche minister aboute holy thynges, lyue of the sacrifice? They whiche waite of the altare, are partakers with the altare. Euen so hath the lord also ordayned, that they whiche preache the gospel, should lyue of the gospell.

ii.Cor.ix He whiche soweth little, shall reape little: and he that soweth plenteously shall reape plenteously. Let euery man doe according as he is disposed in his hearte, not grudgeing, or of necessitie: for god loueth a cherefull geuer.

Gala.vi. Let hym that is taughte in the worde, ministre vnto hym that teacheth, in all good thynges. Be not deceiued, God is not mocked: for whatsoeuer a manne soweth, that shall he reape.

Gala.vi. Whyle we haue tyme, lette vs doe good vnto all menne, and specyallye vnto them, whiche are of the householde of fayth.

i.Tim.vi Godlynes is great riches, if a man be contented with that he hath: for we brought nothing into the world, neither may we cary any thyng out.

i.Tim.vi Charge them whiche are riche in this worlde, that they be ready to geue, and glad to distribute: layinge vp in store for themselues a good foundacion against the time to come, that they may attayne eternall lyfe.

Heb.vi. God is not vnrighteous, that he wil forgeat your workes and labour that procedeth of loue: which loue ye haue shewed for hys names sake, which haue ministred vnto sainctes, and yet doe ministre.

To

To doe good and to distribute, forget not: for with such sacrifices God is pleased. Heb. xiii.

Whoso hath thys worldes good, and seeth hys brother haue nede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? 1. Ioh. iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lord shal not be turned away from thee. Tob. iiii.

Be mercifull after thy power. If thou hast muche, geue plenteously: If thou hast litle, doe thy diligence, gladlye to geue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob. iiii.

He that hath pitie vpon the poore, lendeth vnto the lord: and loke what he layeth out, it shal be payed hym agayne. Prou. xix.

Blessed be the man that prouydeth for the sicke and nedy, the Lord shal deliuer him in the tyme of trouble. Psa. xli.

Then shall the church wardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mens bore: and vpon the offring daies appoynted, euery man and woman shal paye to the curate the due and accustomed offeringes: after whiche done, the priest shall say.

Let vs pray for the whole state of Christes Churche militante here in earth.

ALmightie and euerliuing God, which by thy holy Apostle, hast taught vs to make prayers and supplications, and to geue thankes for all menne: we humbly beseche thee moste mercifullye to accepte our almose, and to receiue these our prayers whiche we offer vnto thy deuine maiestie: beseching thee to inspire continually, the vniuersall church with the spirite of trueth, vnitie and concord: and graunt that all they that doe confesse thy holye name, maye agree in the trueth of thy holy word, and lyue in vnitie and godlye loue. We beseche thee also to saue and defende all christian kynges, Princes and gouernours, and specially thy seruaunt Edward our kyng, that vnder hym we maye be godly and quietly gouerned:

If there be none almose geuē vnto the poore, the shal the woordes of accepting our almes be lefte oute vnsayde.

and Graunte vnto his whole counsayle, and to all that bee put in auctoritie vnder hym, that they may truelye and indifferently minister iustice, to the punyshmente of wickednes and vice, and to the mayntenaunce of Gods true religion and vertue. Geue grace (O heauenlye father) to all Bisshoppes, Pastours and Curates, that they may bothe by theyr life and doctrine sette foorth thy true and lyuelye woord, and rightly and duely administer thy holy Sacramentes: and to all thy people geue thy heauenly grace, and especiallye to thys congregacion here presente, that with meke heart and due reuerence, they may heare and receiue thy holy woord, truely seruyng thee in holines and righteousnes al the dayes of theyr lyfe. And we most humbly beseche thee of thy goodnes (O Lord) to comfort and succoure all them which in this transitory life be in trouble, sorow, nede, sickenes, or any other aduersitie: Graunt thys O father for Jesus Christes sake our only mediatour and aduocate. Amen.

Then shall folowe this exhortacion, at certayne tymes when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at thys tyme derely beloued brethren, to fede at the Lordes supper, vnto the which in Gods behalfe I bid you all that be here present, and beseche you for the lord Jesus Christes sake, that ye will not refuse to come therto, being so louinglye called and bydden of God hymselfe. Ye knowe howe grieuouse and vnkynde a thyng it is, when a man hathe prepared a ryche feaste, decked hys table with all kynde of prouision, so that there lacketh nothynge but the geastes to sitte downe, and yet they whiche be called, withoute anye cause most vnthankefullye refuse to come. Whiche of you in suche a case woulde not be moued? Who woulde not thynke a greate iniurie and wronge doone vnto hym? Wherfore most dearelye beloued in Christ, take ye good hede, lest ye withdrawing youre selues from thys holye supper, prouoke Goddes indignacion agaynst you. It is an easye matter for a man to saye, I will not communicate,

muntcate, because I am otherwyse letted with worldlye buſines: but ſuche excuſes bee not ſo eaſelye accepted and allowed before God. If anye man ſaye, I am a grieuouſe ſinner, and therefore am afrayde to come: wherefore then doe you not repent and amend. When God calleth you, bee you not aſhamed to ſaye you wyll not come: when you ſhoulde returne to God, will you excuſe your ſelfe, and ſay that you bee not readye: Conſider earneſtlye with youre ſelues howe little ſuche fayned excuſes ſhall auayle beefore God. They that refuſed the feaſte in the Goſpell, becauſe they hadde boughte a farme, or woulde trye theyr yokes of oxen, or becauſe they were maried, were not ſo excuſed, but counted vnwoorthy of the heauenlye feaſte: I for my parte am here preſente, and accordyng vnto myne office, I bydde you in the name of GOD, I call you in Chriſtes behalfe, I exhorte you, as you loue your owne ſaluacion, that ye will bee partakers of thys holye Communion. And as the ſonne of God dyd vouchſafe to yelde vp his ſoule by deathe vpon the Croſſe for your healthe: euen ſo it is youre duetie to receiue the Communion together in the remembraunce of his deathe, as he himſelfe commaunded. Nowe if you will in no wyſe thus dooe, conſider with youre ſelues howe greate iniurie you dooe vnto GOD, and howe ſore punichemente hangeth ouer your heades for theſame. And wheras you offende GOD ſo ſore in refuſinge thys holye Banquete, I admoniſhe, exhorte, and beſeche you, that vnto this vnkyndeneſſe ye will not adde any more. Whiche thinge ye ſhall dooe, if ye ſtande by as gaſers and lookers on them that dooe communicate, and be no partakers of theſame your ſelues. For what thing can this be accounpted els, then a further contempt and vnkindnes vnto God: Truely it is a great vnthankefulnes to ſaye nay when ye be called: but the faulte is muche greater when men ſtande by, and yet will neyther eate nor drinke this holye Communion with other. I [illegible] you what can this be elles, but euen to haue the miſteries of Chriſte in deriſion: It is ſayd vnto all: Take ye

and eate. Take and drinke ye al of this: do this in remembraunce of me. With what face then, or with what countenaunce shall ye heare these woordes? What wyll this be elles, but a neglecting, a despising and mockyng of the Testament of Christ? Wherfore, rather then you should so doe, departe you hence, and geue place to them that be Godlye dysposed. But when you departe, I beseche you ponder with your selues from whom you depart: ye departe from the Lordes table, ye depart from your brethren, and from the banquete of most heauenlye foode. These thinges if ye earnestly consider, ye shal by Gods grace returne to a better mind: for the obteining wherof we shal make our humble peticions, while we shall receiue the holy communion.

And some tyme shalbe sayde thys also at the discrecyon of the Curate.



Earely beloued, forasmuch as our duetie is to render to almyghtye God our heauenlye father most hearty thankes, for that he hath geuen his sonne our sauiour Iesus Christe, not onelye to dye for vs, but also to bee oure spiritual foode and sustenaunce, as it is declared vnto vs, aswell by Gods woorde, as by the holy sacramentes of his blessed body and bloud, the whiche being so coumfortable a thing to them which receue it worthely, and so daungerous to them that wil presume to receiue it vnworthelye: My duetie is to exhort you to consider the dignitie of the holye misterye, and the greate peryll of the vnworthy receiuing therof, and so to searche and examine your own consciences, as you should come holy and cleane to a moste godlye and heauenlye feaste: so that in no wyse you came, but in the mariage garmente, required of God in holy scripture: and so come and be receiued, as woorthy partakers of such a heauenly table. The way and meanes therto is: Fyrst to examine your liues and conuersacion by the rule of Gods commaundementes, and wherein soeuer ye shall perceiue youre selues to haue offended, eyther by will, woord, or dede, there bewayle your own sinful liues, confesse

confesse your selues to almightie God with full purpose of amendement of lyfe. And yf ye shal perceyue your offences to be such, as be not onely agaynst God, but also agaynste your neyghbours: then ye shall reconcyle your selues vnto them, ready to make restitucion & satisfaccion accordinge to the vttermost of your powers, for all iniuries & wrõges done by you to any other: and lykewise being ready to forgeue other that haue offended you, as you would haue forgeuenes of your offences at gods hande: for otherwyse the receyuing of the holy Cõmunion, doth nothing els but encrease your damnacion. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, & with a quiet conscience: therfore yf there be any of you which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of Gods worde, & open his griefe, that he may receyue such goostly counsayl, aduyse, and comfort, as his conscience maye bee relieued: & that by the ministery of Gods worde, he may receyue comfort & the benefyte of absolucion to the quietinge of his conscience, and auoydinge of al Scruple and doubtfulnesse.

Then shal the yrieff saye this exhortacion.

DEerely beloued in the Lord: ye that mynde to come to the holy Communiõ of the body and bloud of our sauiour Christe, must consyder what S. Paul wryteth to the Corynthiãs: how he exhorteth all persones diligently to trye and examine themselues, beefore they presume to eate of that bread, and drinke of that cuppe, for as the benefyte is great yf with a truely penitent hearte and liuely faythe, we receyue that holy Sacrament (for then we spiritually eate the fleshe of Christe, and drinke his bloude, then we dwell in Christe, and Christ in vs, we be one with Christ, and Christ with vs:) so is the daunger great, yf we receiue the same vnworthely. For then we bee giltie of the bodye and bloude of Christe our sauiour. We eate and drinke our

owne damnacion, not consideringe the Lordes body. We kindle Gods wrath against vs, we prouoke him to plague vs with diuerse diseases, & sondrye kyndes of death. Therfore, yf anye of you be a blasphemer of God, an hinderer or slaunderer of his worde, an adulterer, or be in malice or enuie, or in any other greuous cryme, bewayle youre synnes, and come not to this holy Table, leste after the takinge of that holy Sacrament, the deuyll entre into you, as he entred into Judas, and fyll you ful of al iniquities, and bring you to destruccion, both of body and soule: Judge therfore youre selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your synnes paste, haue a lyuely and stedfast fayth in Christ our Sauiour. Amende your liues, and be in perfecte charitie with all men, so shall ye bee mete partakers of those holye misteries. And aboue all thinges, ye must geue most humble and hearty thankes to God the father, the sonne, and the holy ghost, for the redempcion of the world, by the death and passion of our Sauiour Christ bothe God and man: who dyd humble himselfe, euen to the death vpon the Crosse for vs miserable synners, which lay in darkenesse and shadowe of death, that he might make vs the chyldren of God, and exalte vs to euerlasting lyfe. And to thende that we should alwaye remembre the excedinge great loue of our Master and onely Sauiour Jesu Christ, thus dying for vs, and the innumerable benefytes (whiche by his precious bloudshedinge) he hath obtayned to vs, he hath instituted and ordeyned holy misteries, as pledges of his loue, and continuall remembraunce of his death, to our greate and endles comforte. To him therefore with the father and the holye ghost, let vs geue (as we are most bounden) continuall thankes: submittinge oure selues wholy to his holye wyll and pleasure, and studyinge to serue him in true holynesse and righteousnesse all the dayes of oure lyfe. Amen.

Then shall the Priest saye to them that come to receyue the holy Communion.

You

YOu that doe truely & earnestly repente you of your sinnes, & be in loue & charitie with your neyghbours, & entend to leade a newe lyfe, folowinge the commaundementes of God, and walking from henceforth in his holy wayes: Draw nere, & take this holy Sacramente to your cõfort, make your humble confessiõ to almightie God before this cõgregacion here gathered together in his holy name, meekely kneelinge vpon your knees.

Then shal this general confession be made, in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the Ministers, or by the Priest him selfe, all kneeling humbly vpon theyr knees.

ALmightie god, father of our lord Jesus Christ, maker of al thinges, iudge of all mẽ, we knowledge & bewayle our manifold sinnes and wickednesse, whiche we from tyme to tyme moste greuously haue committed, by thought, worde, and dede, agaynst thy diuine Maiestie: prouokinge moste iustely thy wrath and indignacion against vs: we doe earnestly repent, & bee heartely sorye for these our misdoinges: the remembraunce of them is greuous vnto vs, the burthẽ of them is intollerable: haue mercye vpon vs, haue mercye vpon vs moste mercyfull father, for thy sonne oure Lorde Jesus Christes sake: forgeue vs all that is past, & graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honour and glory of thy name: Through Jesus Christ our Lorde. Amen.

Then shal the Priest or the Bisshoppe being present, stand vp, and turning him selfe to the people, saye thus.

ALmightie God our heauenly father, who of his great mercy, hath promised forgeuenes of sinnes to al them, which with hartie repentaunce and true fayth turne vnto him: haue mercy vpon you, pardon & deliuer you frõ all your synnes, confyrme and strengthe you in al goodnes, and bringe you to euerlasting lyfe: through Jesus Christe our Lorde. Amen.

Then shall the prieste also saye.

Heare what comfortable wordes our Sauiour Christ saith, to all that truely turne to him.

Come vnto me all that trauayle and be heauye laden, & I shal refreshe you. So God loued the world, that he gaue his onely begotten sonne, to thende that all that beeleue in him, should not perishe, but haue lyfe euerlastinge.

Heare also what Sainct Paul sayeth.

This is a true saying, & worthy of al men to be receiued, that Iesus Christ came into the worlde to saue synners.

Heare also what Sainct John sayeth.

Yf any man synne, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propiciacion for oure synnes.

After the which, the priest shal procede, sayinge.

Lyfte vp youre heartes.

Aunswere.

We lyfte them vp vnto the Lorde.

Prieste.

Let vs geue thankes vnto oure Lorde God.

Aunswere.

It is mete and right so to doe.

Prieste.

It is very mete, righte, and oure bounden duetie, that we should at al tymes, & in al places, geue thankes vnto thee, O Lord holy father, almightie euerlastinge God.

Here shall folowe the proper Preface accordyng to the tyme, yf there be any specially appoynted: or els immediatly shall folowe. Therfore with Aungels. &c.

Proper Prefaces.

Vpon Christmas daye, and seuen dayes after.



Because thou dyddest geue Iesus Christ, thine onely sonne, to bee borne as thys daye for vs, who by the operacion of the holy ghoste, was made very man, of the substaunce of the Virgin Mary his mother, and that without spot of

of synne, to make vs cleane from all synne. Therfore, &c.

Upon Easter daye, and seuen dayes after.

BVt chiefly we are bounde to prayse thee, for the glorious resurreccion of thy sonne Jesus Christ our Lord: for he is the very Paschal lãbe, which was offered for vs, & hath taken away the sinne of the worlde, who by his death hath destroyed death, and by his rysinge to lyfe agayne, hath restored to vs euerlasting lyfe. Therfore, &c.

Upon the Ascencion daye, and seuen dayes after.

THroughe thy moste dere beloued sonne, Jesus Christ our lord: who after his most glorious resurrecciõ, manifestly appeared to al his apostles, and in their syghte ascended vp into heauen, to prepare a place for vs, that where he is, thether might we also ascend, & reigne with him in glory. Therfore with, &c.

Upon whitsundaye, and syre dayes after.

THrough Jesus Christ our Lorde, accordinge to whose moste true promyse, the holye ghost came downe this day frõ heauen, with a sodayne great sound, as it had been a mighty wynd, in the likenesse of fiery tongues, lighting vpõ the Apostles, to teache them, and to leade them to all trueth, geuinge them bothe the gyft of dyuerse languages, and also boldnesse with feruent zeale, constantly to preache the Gospell vnto all nacions, wherby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy sonne Jesus Christe. Therfore with, &c.

Upon the feast of Trinitie onely.

IT is very mete, righte, and our bounden duetie, that we should at al tymes, and in al places geue thankes to thee, O Lord, almightie and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substaunce: for that which we beleue of the glory of the father, thesame we beleue of the sonne, and of the holy ghost, withoute any difference or inequalitie. Therfore with, &c.

After

After which preface, shall followe immediatlye.

¶ Therfore with Aungelles and Archangelles, & with all the company of heauen, we laude and magnifie thy glorious name, euermore praysing thee, and saying: Holy, holy, holy, Lorde God of hostes: heauen and earth are full of thy glory, glory be to thee, O Lord most hyghe.

Then shal the Priest, kneling downe at Gods borde, saye in the name of all them that shall receyue the Communion, this prayer folowinge.

WE doe not presume to come to this thy Table (O mercyful Lord) trusting in our owne righteousnes, but in thy manifold & greate mercies: we bee not worthy so much as to gather vp the crumes vnder thy table, but thou arte the same Lorde, whose propertie is alwayes to haue mercy: graunt vs therfore (gracious Lorde) so to eate the fleshe of thy dere sonne Iesus Christ, and to drinke his bloud, that our sinful bodies may be made cleane by his body, & our soules washed through his most precious bloud: and that we may euermore dwell in him, and he in vs. Amen.

Then the Priest standing vp, shall saye as followeth.

ALmightie God our heauenly father, which of thy tender mercy diddest geue thyne onely sonne Iesus Christ, to suffre death vpon the crosse for our redemption, who made there by his one oblacion of himselfe once offered, a full, perfecte and sufficient sacrifyce, oblacion, and satisfaccion for the synnes of the whole worlde: and dyd institute, and in his holy Gospel commaūd vs, to continue a perpetuall memorie of that his precious death, vntyll his comming agayne. Heare vs O mercyfull father we beseche thee: and graūt that we receyuing these thy creatures of bread & wyne, accordyng to thy sonne our Sauiour Iesu Christes holy institucion, in remembraūce of his death and passiō, may be partakers of his most blessed body and bloud: who in the same night that he was betrayed, toke bread, and when he hadde geuen thankes, he brake it, and gaue it to his Disciples, sayinge: Take, eate,

this

this is my body which is geuen for you. Doe this in remẽbraunce of me. Lykewyse after supper he tooke the cup, and when he had geuen thankes, he gaue it to them, sayinge: Drinke ye al of this, for this is my bloud of the newe Testament, which is shed for you and for many, for remission of synnes: doe this as ofte as ye shall drinke it in remembraunce of me.

Then shal the Minister fyrste receyue the Communion in bothe kyndes him selfe, and nexte delyuer it to other Ministers, yf anye be there present (that they may helpe the chiefe Minister) and after to the people in theyr handes kneelinge. And when he delyuereth the bread, he shall saye.

Take and eate this in remembraunce that Christe dyed for thee, and feede on him in thy hearte by fayth, with thankes geuinge.

And the Minister that deliuereth the cup, shal saye.

Drinke this in remembraunce that Christes bloud was shed for thee, and be thankefull.

Then shall the Priest saye the Lordes prayer, the people repeatinge after him euery petition.

After shalbe sayde as foloweth.

O Lord and heauenlye father, we thy humble seruauntes, entierly desyre thy fatherly goodnesse, mercifullye to accepte thys oure Sacrifyce of prayse and thankes geuynge: moste humbly beseechinge thee to graunt that by the merites and death of thy sonne Jesus Christ, and throughe fayth in his bloud, we and all thy whole church, may obtayne remissiõ of our sinnes, & al other benefites of his Passion. And here we offre & present vnto thee, O lord, our selfes, our soules and bodyes, to be a reasonable, holye, and lyuely Sacrifice vnto thee, humbly besechinge thee, that all we whiche bee partakers of this holye Communion, maye bee fulfylled with thy grace and heauenly benediccion. And althoughe we be vnworthy, throughe oure manyfolde sinnes, to offre vnto thee any sacrifyce: yet we beseche thee to accepte this

our

our bounde duetie and seruice, not weyghing our merites, but pardoning our offences, throughe Jesus Christe oure Lorde: by whom and with whom, in the vnitie of the holye ghost, al honour and glory bee vnto thee O father almightie, worlde without ende. Amen.

Or thys.

ALmightie and euerlyuinge God, we moste heartelye thanke thee, for that thou doest vouchesafe to fede vs, which haue duely receyued these holy misteries, with the spirituall foode of the moste precious body and bloude of thy sonne our Sauiour Jesus Christe, and doest assure vs thereby of thy fauoure and goodnesse towarde vs, and that we be very membres incorporate in thy misticall body, whiche is the blessed companye of all faythfull people, and bee also heyres through hope, of thy euerlasting kingdome, by the merites of the moste precious death and Passion of thy deare sonne: we nowe moste humblye beseche thee, O heauenlye father, so to assiste vs with thy grace, that we may continue in that holye felowshyp, and doe all such good workes as thou haste prepared for vs to walke in, through Jesus Christe our Lorde: to whome with thee and the holy ghost, be all honour and glory, world without ende. Amen.

Then shalbe sayde or songe.

GLorye bee to GOD on hyghe. And in earth peace, good wyll towardes menne. We prayse thee, wee blesse thee, wee worshyppe thee, we glorifye thee, wee geue thankes to thee, for thy greate glorye. O Lorde God heauenlye Kinge, God the father almightie. O Lord, the only begotte sonne Jesu Christe: O Lorde God, Lambe of God, sonne of the father, that takeste awaye the synnes of the worlde, haue mercy vpon vs: Thou that takeste away the synnes of the worlde, haue mercy vpon vs. Thou that takeste awaye

the

the synnes of the worlde: receyue our prayer. Thou that sittest at the righte hand of God the father, haue mercy vpon vs: For thou onely arte holy: Thou onely arte the Lorde: Thou onely (O Christ) with the holy ghost, art most high, in the glory of God the father. Amen.

Then the Priest or the Bishop, yf he be present, shall let them departe with this blessinge.

THe peace of God which passeth all vnderstãding, kepe your heartes and myndes in the knowledge and loue of God, & of his sonne Jesu Christ oure Lorde: and the blessinge of God almightie, the father, the sonne, and the holy ghost, bee amongeste you, and remayne with you alwayes. Amen.

Collectes to be sayd after the Offertorie, when there is no Cõmunion, euery such daye one. And the same maye bee sayde also as often as occasion shall serue, after the Collectes, eyther of Morninge and Eueninge prayer, Communion, or Letany, by the discrecion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplicacions and prayers, and dispose the waye of thy seruauntes, towarde the attaynemente of euerlasting saluacion: that among al the chaunges & chaunces of this mortall lyfe, they maye euer bee defended by thy most gracious and ready helpe: throughe Christ our Lorde. Amen.

ALmightie Lord and euerliuing God, vouchsafe we beeseche thee, to directe, sanctifye and gouerne bothe our heartes and bodies, in the wayes of thy lawes, & in the workes of thy commaundementes: that throughe thy moste mightie protection, both here and euer, we maye be preserued in body and soule: throughe our Lorde and Sauiour Jesus Christe. Amen.

GRaũt we beseche thee almightie god, that the wordes which we haue hearde this daye with oure outwarde eares, may throughe thy grace bee so grafted inwardlye in our heartes, that they may bring forth in vs, the fruyte of good lyuing, to the honour & prayse of thy name: throughe Jesus Christ our Lorde. Amen.

Preuent

PReuent vs O Lord in all our doinges, with thy moste gracious fauoure, and further vs with thy continuall helpe, that in all oure workes begon, continued, and ended in thee: we maye glorifye thy holy name, and finally by thy mercy obtayne euerlastinge lyfe: throughe Jesus Christe our Lorde. Amen.

ALmightie God, the fountayne of al wysdome, whiche knowest our necessities before we aske, and our ignorauce in asking: we beseche thee to haue compassion vpon our infirmities, and those thinges which for our vnworthinesse we dare not, and for oure blindnes we cannot aske, bouchsafe to geue vs for the worthynesse of thy sonne Jesus Christe oure Lorde. Amen.

ALmightie God, which hast promysed to heare the peticions of them that aske in thy sonnes name: we beseche thee mercifully to encline thine eares to vs that haue made nowe our prayers and supplicacions vnto thee: and graunt that those thinges whiche we faythfully asked according to thy wyl, may effectually be obteyned, to the reliefe of our necessitie, and to the setting forth of thy glory: through Jesus Christ our Lorde. Amen.

Vpon the holy dayes, yf there be no Communion, shalbe sayde all that is appoynted at the Communiō, vntyll the ende of the Homelie, concludinge with the generall prayer, for the whole state of Christes church militant here in earth, & one or moe of these Collectes beefore rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lordes supper, except there be a good noumbre to communicate with the priest, according to his discretion.

And yf there be not aboue twentie persones in the Parishe of discretiō to receyue the Communion: yet there shalbe no Communion, except foure, or three at the least, communicate with the priest. And in Cathedrall and Collegiate churches, where bee manye priestes and Deacons, they shall all receyue the Communion with the Minister euery Sundaye at the least, except they haue a reasonable cause to the contrary.

And to take away the superstitiō, which any person hath, or might haue in the bread and wyne, it shall suffyse that the bread be suche, as is vsuall to be eaten at the Table with other meates, but the best and purest wheate bread, that conueniently may be gotten. And yf anye of

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the bread or wyne remayne, the Curate shall haue it to his owne vse.

Although no order can be so perfectly deuised, but it may be of some, eyther for theyr ignorance and infirmitie, or els of malice and obstinacie, misconstrued, depraued, and interpreted in a wronge part: And yet because brotherly charitie willeth, that somuche as conueniently may be, offences should be taken awaye: therfore we willinge to doe the same. Wheras it is ordeyned in the boke of common prayer, in the administracion of the Lordes Supper, that the communicantes kneling should receyue the holy Communion: which thinge beinge well mente, for a signification of the humble & gratefull acknowledgeing of the benefites of Christ geuen vnto the worthye receiuer, and to auoyde the prophanacion and disorder which about the holy Communion myght els ensue. Lest yet the same kneling might be thought or taken otherwyse, we doe declare that it is not meant thereby, that any adoracion is done, or ought to be done, eyther vnto the Sacramentall bread or wyne there bodely receyued, or vnto any reall and essenciall presence there beynge of Christes naturall flesh and bloude. For as concerning the Sacramentall bread and wyne, they remayne styll in theyr very naturall substaunces, and therfore maye not be adored, for that were Idolatrie to be abhorred of all faythful Christians. And as concerninge the naturall body and bloud of our sauiour Christe, they are in heauen and not here: for it is agaynste the trueth of Christes true natural body, to be in moe places then in one at one tyme.

The bread and wyne for the Communion, shall bee prouyded by the Curate and the churchwardens, at the charges of the Parishe, & the Parishe shalbe discharged of suche summes of moneye, or other dueties, which hetherto they haue payde for the same, by order of their bookes euery Sundaye.

And note, that euery Parishioner shall communicate, at the leaste three tymes in the yeare: of which, Easter to bee one: and shall also receyue the Sacramentes, and other rytes, according to the order in this Boke appoynted. And yerely at Easter, euery Parishioner shal reke with his Person, Vicare, or Curate, or his, or theyr deputie, or deputies, and paye to them or him, all Ecclesiastical dueties, accustomably due, then and at that tyme to bee payde.

¶ The Mynistracion of Baptisme to be vsed in the Church.

IT appeareth by aunciente wryters, that the Sacrament of Baptisme in the olde time, was not commonlye mynystred, but at two tymes in the yeare: at Easter, and Whitsontyde. At whiche tymes it was openlye mynistred, in the presence of all the congregacion: whiche custome (nowe beyng growen oute of vse) althoughe it can not for manye considerations bee well restored agayne, yet it is thoughte good to folowe thesame as nere as conueniently may be: wherfore the people are to be admonished, that it is most conuenient that baptisme shoulde not bee mynistred but vpon Sundayes, and other holye dayes, when the most noumbre of people maye come together, aswell for that the congregacion there present maye testifye the receyuinge of them that be newely Baptysed into the noumbre of Christes Churche, as also because in the Baptisme of infantes, euery man presente maye be put in remembraunce of his owne profession made to God in his Baptisme. For which cause also, it is expediente that Baptisme bee mynistred in the Englishe tongue. Neuertheless (yf necessitie so requyre) chyldren maye at all tymes be Baptysed at home.

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Publique Baptisme.

When there are childzen to bee Baptised vpon the Sundaye, oz holy daye, the Parentes shal geue knowledge ouernighte, oz in the Mozning, afoze the beginning of Mozning prayer, to the Curate. And then the godfathers, godmothers, & people with the childzen, must be ready at ỹ Fonte, either immediately after the last Lesson at Mozning prayer, oz els immediately after the laste Lesson at Euening prayer, as the Curate by his discrection shall appoint. And the standing there, the Priest shall aske whether the childzen be Baptised oz no. If they answere, no: Then shall the Priest say thus.

DEarely beloued, forasmuch as al men be conceiued and bozne in synne, and that our Sauiour Christe sayeth, none can entre into the kingdomne of god (except he be regenerate, and bozne a newe of water and the holy goste:) I beseche you to call vpon God the father, throughout our lozd Iesus Christ, that of his bounteous mercy, he will graunt to these childzen, that thyng which by nature they cannot haue, that they maye bee Baptysed with water and the holy goste, and receiued into Christes holye churche, and be made liuely membzes of the same.

Then the Priest shall saye.

Let vs praye.

ALmightie and euerlastyng god, which of thy great mercy diddest saue Noe and his familie in ỹ Arke, from perishinge by water: and also diddeste safely leade the childzen of Israel thy people throughout the redde Sea, figuring therby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Iesus Chryste, dyddeste sanctifie ỹ floud Jozdan and al other waters, to the mistical washynge awaye of synne: We beeseche thee foz thy infinite mercyes, that thou wylte mercyfullye loke vpon these childzen, sanctifie them and washe them with thy holy gost, that they being deliuered from thy wzath, may be receiued into ỹ Arke of Christes churche: and beeyng stedfast in fayth, ioyefull throughe hope, and rooted in charitie, maye so passe the

waues of this troublesome worlde, that finallye they maye come to the lande of euerlastynge lyfe, there to reigne with thee, world without ende, through Jesus Christ our Lorde. Amen.



Almightie and immortall God, the ayde of all that nede, the helper of all that flee to thee for succoure, the lyfe of them that beleue, and the resurrection of the dead: We call vpon thee for these infantes, that they commyng to thy holy Baptysme, may receiue remissiō of their sinnes by spirituall regeneracion. Receiue them (O Lorde) as thou hast promysed by thy welbeloued sōne, saying: Aske and you shal haue, seke and you shal fynde, knocke & it shalbe opened vnto you: So geue nowe vnto vs that aske. Let vs that seke fynde. Opē the gate vnto vs that knocke, that these infantes may enioye the euerlastyng benediccio of thy heauenly walshing, and maye come to the eternal kyngdome, whiche thou hast promysed by Christ our Lorde. Amen.

Then shal the Priest say: heare the wordes of the Gospell written by Saincte Marke in the tenth Chapiter.

Mark.x.



At a certayne tyme they brought childzen to Christ that he should touche them, and his disciples rebuked those that broughte them. But when Jesus saw it, he was displeased, and said vnto thē: suffre litle childzen to come vnto me, and forbid them not, for to such belongeth the kingdom of god. Verely I say vnto you, whosoeuer doeth not receiue the kingdom of god, as a litle child, he shal not enter therein. And when he had taken them vp in hys armes, he put his handes vpon them and blessed them.

After the Gospel is read, the minister shal make this briefe exhortacion vpon the wordes of the Gospell.



Rendes, you heare in this Gospell the wordes of our sauioure Christ, that he commaunded the childzen to be broughte vnto hym: Howe he blamed those that woulde haue kept them from hym: how he exhorteth all men to folowe their innocencie. You perceyue how by hys outwarde gesture and dede, he declared hys good wyll towarde

warde them. For he embraced them in hys armes, he layed hys handes vpon them, and bleſſed them: doubt not ye therefore, but earneſtly beleeue, that he wyll likewiſe fauourably receiue theſe preſent infantes, that he wil embrace them with the armes of hys mercy, ỹ he wil geue vnto them the bleſſing of eternall lyfe, and make them partakers of hys euerlaſting kyngedome. Wherfore we beeyng thus perſwaded of ỹ good will of our heauenly father, towarde theſe infantes declared by hys ſonne Jeſus Chriſte, and nothing doubting but that he fauourably alloweth this charitable woorke of ours, in bryngyng theſe children to hys holy Baptiſme: Let vs faithfully and deuoutely geue thankes vnto hym, and ſay.

ALmightie and euerlaſting god, heauenly father, we geue thee humble thankes, that thou haſt vouchſafed to cal vs to ỹ knowledge of thy grace and fayth in thee: encreaſe this knowledge, and confirme thys fayth in vs euermore: Geue thy holy ſpirite to theſe infantes, that they may be borne agayne, and be made heyres of euerlaſtynge ſaluacion, through oure Lorde Jeſus Chriſt: who liueth and reigneth with thee and the holy ſpirite, now and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers, on thys wyſe.

WElbeloued frendes, ye haue brought theſe children here to be Baptiſed: ye haue praied that our Lorde Jeſus Chriſt would vouchſafe to receiue them, to lay hys handes vpon them, to bleſſe thē, to releaſe them of theyr ſynnes, to geue them the kyngdome of heauen, and euerlaſtynge lyfe. Ye haue heard alſo that our lord Jeſus Chriſt hath promyſed in his goſpel to graunt al theſe thinges that ye haue praied for: which promyſe he for his parte wyll moſte ſurely kepe and performe: Wherefore after thys promyſe made by Chryſte, theſe

infantes must also faithfully for their part promyse by you yᵗ be their suerties, that they will forsake the deuill and all hys workes, and constantlye beleue goddes holy worde, and obediently kepe hys commaundementes.

Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowyng.

Doest thou forsake the deuil and al his workes, the vayne pompe, and glory of the worlde, with all couetouse desyres of the same, the carnall desyres of the flesche, so that thou wilte not folowe, nor be led by them?

Aunswere.

I forsake them all.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and earth? And in Jesus Christe his only begotten sonne our Lord, and that he was conceiued by the holy goste, borne of the virgin Mary: that he suffered vnder Poncyus Pilate, was crucified, dead and buried: that he went downe into hell, and also did rise agayne the thyrde daye: that he ascended into heauen, and sitteth at the right hande of God the father almightie, and from thence shal come again at the end of the world, to iudge the quicke and the dead?

And doest thou beleue in the holy goste, the holy Catholique Churche, the cõmunion of sainctes, the remission of sinnes, the resurreccion of the flesche, and euerlasting life after death?

Aunswere.

All thys I stedfastly beleue.

Minister.

Wilt thou be baptysed in this fayth?

Aunswere.

That is my desyre.

Then shal the Priest say.



Merciful god, graunt that the olde Adam in these chyldren may be so buried, that the newe man may be raysed vp in them. Amen.

Graunte that all carnall affeccions maye dye in them, and that all thynges belongynge to the spyryte, maye

maye lyue and growe in them. Amen.

Graunt that they maye haue power and ſtrength to haue victory, and to triumphe agaynſt the deuil, the world and the fleſhe. Amen.

Graunt that whoſoeuer is here dedicated to thee by our office and miniſtery, may alſo be endued with heauenlye vertues, and euerlaſtingly rewarded through thy mercy, O bleſſed lord God, who doeſt lyue and gouerne al thynges world without ende. Amen.

ALmightie euerliuinge god, whoſe moſte dearelye beloued ſonne Jeſus Chriſt, for ỹ forgeuenes of our ſinnes, did ſhead out of his moſt precious ſide both water and bloud, and gaue commaundement to his diſciples that they ſhould goe teache all nacions, and baptiſe them in the name of the father, the ſõne, and of the holy goſt: Regarde we beſeche thee, the ſupplicacions of thy congregacion, and graunt that all thy ſeruauntes whiche ſhall bee baptyſed in this water, may receiue the fulnes of thy grace, and euer remayne in the noumber of thy faythful and electe childzen, throughe Jeſus Chriſt our Lorde.

Then the Prieſt ſhal take the childe in his handes, and aſke the name: and namyng the chylde, ſhal dippe it in the water, ſo it be diſcretely and warely done, ſaying.

NI Baptiſe thee in the name of the father, and of the ſonne, and of the holy goſt. Amen.

And if the childe bee weake, it ſhall ſuffiſe to powze water vpon it, ſaying the forſayd wordes.

NI Baptiſe thee in the name of the father, and of the ſonne, and of the holy goſt. Amen.

Then the Prieſt ſhal make a croſſe vpon the childes forehead, ſaying.

WE receiue this childe into the congregacion of Chriſtes flocke, and doe ſigne hym with the ſigne of the croſſe, in tokẽ that hereafter he ſhal not be aſhamed to confeſſe the fayth of Chryſte crucified, and manfully to fight vnder his banner agaynſt ſynne, the world, and the deuill: and to continue

Chrystes faythfull souldioure and seruaunt vnto hys lyues ende. Amen.

Then shall the Priest saye.

SEing nowe derely beloued brethren, that these children be regenerate and grafted into the body of Christes congregacion: let vs geue thankes vnto god for these benefites, and with one accorde make oure prayers vnto almightie God, that they maye leade the rest of their lyfe, accordyng to thys beginning.

Then shalbe sayd.

Our father which art in heauen. &c.

Then shall the Priest saye.

WE yelde thee harty thankes most mercifull father, that it hath pleased thee to regenerate thys infante with thy holy spirite, to receiue hym for thy owne childe by adopcion, and to incorporate hym into thy holy congregacion. And humblye we beseche the to graunte that he being dead vnto sinne, and liuing vnto righteousnes, and beeing buried with Christ in his death, may crucifie the olde man, and vtterly abolische the whole body of synne: that as he is made partaker of the death of thy sonne, so he maye be partaker of hys resurreccion. So that finally with the residue of thy holy congregacion he may be inheritour of thyne euerlastyng kingdome: throughe Christe our Lorde. Amen.

At the last ende, the Priest callyng the Godfathers and Godmothers together, shall saye thys shorte exhortacyon folowyng.

FOrasmuche as these children haue promised by you to forsake the Deuill and al hys workes, to beleue in god, and to serue hym: you must remembre that it is your partes and dueties to see that these infantes be taughte so soone as they shalbe hable to learne what a solemne bowe, promise and profession they haue made by you. And that they maye knowe these thynges the better, ye shall call vpon them to heare sermons. And chiefly ye shall prouyde that they maye learne the Crede, the Lordes prayer, and the ten Commaundementes

maundementes in the Englische tongue, and al other thinges whiche a Chꝛistian man oughte to knowe and beleue, to his soules healthe: and that these childꝛen maye bee vertuously bꝛoughte vp, to leade a godly and Chꝛisten lyfe, remembꝛing alwaye that Baptisme doeth repꝛesente vnto vs oure pꝛofessyon, whiche is to folowe the example of our sauiour Chꝛist, and to bee made lyke vnto hym: that as he dyed and rose agayne foꝛ vs, so shoulde we whiche are Baptysed, dye from synne, and ryse agayne vnto ryghteousnesse, continuallye moꝛtifying all oure euyll and coꝛrupte affeccions, and daylye pꝛoceding in all vertue, and godlynes of lyuyng.

The Minister shall commaunde that the childꝛen be bꝛoughte to the Bisshop to be confirmed of hym, so sone as they can saye in their vulgare tonge, the articles of ꝑ fayth, the loꝛdes pꝛaier, and the .x. commaundementes: and be further instructed in the Cathechisme sette foꝛth foꝛ that purpose, accoꝛdyngly as it is there expꝛessed.

Of them that be Baptised in pꝛiuate houses, in tyme of necessitie.

The Wardeins and Curates shall ofte admonishe the people, that they deferre not the Baptisme of infantes any longer thē the Sundaye, oꝛ other holy daye nexte after the child be boꝛne, vnlesse vpon a great and reasonable cause declared to the Curate, and by hym appꝛoued.

And also they shall warne them, that without great cause and necessitie, they Baptise not childꝛen at home in their houses. And when great nede shal compell them so to doe, that thē they minister it on thys fashyon.

First let them that be pꝛesent call vpon God foꝛ hys grace, and say the Loꝛdes pꝛayer, if the tyme will suffre. And thē one of them shall name the chylde, and dippe hym in the water, oꝛ powꝛe water vpon him, saying these woꝛdes.

I Baptise thee in the name of the father, and of the sonne, and of the holy goste. Amen.

And lette them not doubt, but that the childe so Baptysed, is lawfully and sufficiently Baptised, & ought not to be Baptised agayne in the Churche. But yet neuertheles, yf the chylde whyche is after thys soꝛte Baptysed, doe afterwarde lyue: it is expedyente that he bee bꝛoughte into the Churche, to

the entente the Priest may examine and trie, whether the child be lawfully baptysed or no. And if those that bryng any childe to the churche doe aunswere that he is already Baptised, then shall the Priest examine them further.

By whom the childe was Baptised?

Who was present when the childe was Baptysed?

Whether they called vpon God for grace and succoure in that necessitie?

With what thynge, or what matter they did Baptyse the childe?

With what wordes the childe was Baptised?

Whether they thinke the childe to be lawefully and perfectly Baptysed?

And if the minister shall proue by the aunsweres of suche as brought the childe, that all thynges were done as they oughte to be: Then shall not he Christen the childe agayne, but shall receyue hym as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case ye haue done wel, and accordyng vnto due order cõcerning the baptising of this childe, which being borne in original synne, and in the wrath of God, is now by the lauer of regeneracion in Baptisme, receiued into the noumber of ỹ children of God, and heyres of euerlastyng lyfe: for oure Lorde Jesus Christ doeth not deny hys grace and mercy vnto suche infantes, but most louingly doth call them vnto hym, as the holy gospel doeth witnesse to our comfort, on thys wyse.

Mark.x. AT a certayne tyme they brought childzen vnto Christ that he should touche them, and his disciples rebuked those that brought them. But whẽ Jesus saw it, he was displeased, and sayd vnto them: suffre litle childzen to come vnto me, and forbid them not, for to suche belongeth the kyngdome of god. Verely I saye vnto you, whosoeuer doeth not receyue the kyngdome of God as a litle childe, he shall not entre therein. And when he had taken them vp in his armes, he putte hys handes vpon them and blessed them.

After

After the Gospell is readde, the Minister shall make thys exhortacion vpon the wordes of the Gospell.



Brendes, you heare in this Gospel the wordes of our Sauyoure Christe, that he commaunded the children to bee brought vnto hym: Howe he blamed those that would haue kept them from him: Howe he exhorted all men to folowe theyr innocencie. Ye perceiue how by his outewarde gesture and dede, he declared hys good will towarde them. For he embraced them in hys armes, he layde hys handes vpon them, and blessed them: doubte ye not therfore, but earnestly beliene, that he hath likewise fauourablye receiued thys presente infante, that he hathe embraced hym with the armes of his mercie, that he hath geuen vnto hym the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore we beeing thus perswaded of the good will of our heauenlye father declared by his sonne Iesus Christe towardes this infant: Let vs faithfully and deuoutly geue thankes vnto him, and say the prayer which the Lorde himselfe taughte, and in declaracion of our fayth, lette vs recite the articles contayned in our Crede.

Here the Minister with the Godfathers and Godmothers shall saye.

Our father which art in heauen. &c.

Then shall the priest demaunde the name of the childe, whiche beeing by the Godfathers and Godmothers pronounced, the Minister shall saye.

Dooest thou in the name of this chylde forsake the Deuill and all his woorkes, the vayne pompe and glory of the worlde, with all the couetous desyres of the same, the carnall desyres of the flesh, & not to folow and be lead by thē?

Aunswere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe thys fayth, to beleue in god the father almightie, maker of heauen and earth. And in Iesus Chryste hys onelye begotten sonne

our Lorde: and that he was conceiued by the holye ghoste, borne of the virgyn Marye: that he suffered vnder Poncius Pylate, was crucifyed, dead and buried: that he went down into hell, and also dyd ryse agayn the thyrd day: that he ascended into heauen, & sitteth at the right hand of God the father almightie: and from thence he shal come agayne at the ende of the worlde, to iudge the quicke and the dead:

And doe you in hys name belieue in the holy goste. The holy Catholique Church. The Communion of Sainctes. The remyssion of synnes. Resurreccion, and euerlastyng lyfe after death:

Aunswere.

All this I stedfastly belieue.

¶ Let vs pray.



Almightie and euerlasting God heauenly father, we geue thee humble thankes, for that thou hast vouchsaued to call vs to the knowledge of thy grace and faith in thee: encrease this knowledge, and confyrme this faythe in vs euermore: Geue thy holye spirite to this infant, that he being borne agayne, and beeing made heyre of euerlasting saluacion, through our lord Jesus Christ, may continue thy seruaunt, and attayne thy promise, through thesame our lord Jesus Christ thy sonne: who liueth and reigneth with thee, in the vnitie of thesame holy spirite euerlastingly. Amen.

Then shal the Minister make this exhortacion to the Godfathers and Godmothers.



Forasmuche as thys chylde hath promised by you to forsake the deuill and all hys workes, to belieue in God, and to serue hym: you must remembre that it is your parte and duetie to see that this infant be taughte so soone as he shalbe hable to learne what a solemne bowe, promyse, and profession he hath made by you: and that he maye knowe these thynges the better, ye shal cal vpon him to heare sermons: And chiefly ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten Commaundementes in the englische tonge, & all other thynges

which

which a chriſtian man ought to knowe and belieue, to his ſoules health: & that this child may be vertuouſly brought vp to leade a godly and a chriſten life: Remembring alway that Baptiſme doth repreſēt vnto vs our profeſſion, which is to folowe the exaumple of our ſauiour Chriſte, and bee made lyke vnto hym: that as he dyed and roſe again for vs: ſo ſhould we which are baptiſed, dye from ſynne, and ryſe agayn vnto righteouſnes, continuallye mortifying all our euill and corrupte affections, and daylye procedyng in all vertue and Godlines of liuing.

And ſo furth as in Publique Baptiſme.

But if they which bring the infantes to the Churche, doe make an vncertayn aunſwere to the prieſtes queſtions, and ſaye that they cannot tel what they thought, did or ſaid in that great feare and trouble of mynd, (as oftentimes it chaunceth) then lette the prieſt baptiſe hym in fourme aboue written, concerning Publique baptiſme, ſauyng that at the dyppyng of the chylde in the Fonte, he ſhall vſe thys fourme of woordes.

If thou be not Baptiſed already. N. I Baptiſe thee in the name of the father, and of the Sonne, and of the holye Goſte. Amen.

Confirmacion, wherin is conteyned a Cathechisme for children.



TO the end that Confyrmacion may be ministred to the more edifying of such as shall receiue it (according vnto. S. Paules doctrine, who teacheth that all thynges shoulde bee done in the Churche to the edifycacion of the same) it is thought good, that none herafter shalbe confyrmed, but such as can say in theyr mother tonge, the Articles of the faythe, the Lordes prayer, and the .x. Commaundementes: And can also aunswere to such questions of thys short Cathechisme, as the Bisshoppe (or such as he shall appoynt) shall by hys discrecion appose them in: And thys order is most conuenient to bee obserued for dyuerse considerations.

Fyrst, because that when children come to the yeres of discrecion, and haue learned what theyr Godfathers and Godmothers promised for thē in Baptysme, they may then themselues with theyr owne mouth, & with theyr owne consent, openly before the Churche ratifye and confyrme the same: and also promyse that by the grace of God, they will euermore endeuoure themselues faythfully to obserue and kepe such thynges, as they by theyr owne mouthe and confession haue assented vnto.

Secondly, forasmuch as Confirmacion is minysired to them that bee Baptized, that by imposicion of handes and prayer, they maye receyue strength and defence agaynst all temptacions to sinne, and the assaultes of the world and the Deuil: it is most mete to be minysired when children come to that age, that partly by the frayltie of theyr own flesshe, partly by the assaultes of the world and the Deuill, they begyn to be in daunger to fall into sondrye kyndes of sinne.

Thyrdly, for that it is agreable with the vsage of the Church in times past, wherby it was ordeyned that Confirmacion shoulde be ministred to them that were of perfect age, that they being instructed in Christes religion, shoulde openlye professe theyr owne fayth and promise, to be obedient vnto the will of God.

And that no man shall thinke that anye detriment shall come to chyldren by deferryng of theyr Confyrmacion, he shall knowe for trueth, that it is certayne by Goddes woorde, that chyldren beeing baptized, haue all thynges necessary for theyr saluacion, and be vndoubtedly saued.

A Lathechisme, that is to

say, an instruccion to be learned of euery chylde before he be brought to be Confirmed of the Bysshop.

Question.

What is your name?

Aunswere.

N. or. M.

Question.

Who gaue you thys name?

Aunswere.

My godfathers and godmothers in my Baptisme, wherin I was made a member of Christ, the childe of God, and an inheritour of the kyngdome of heauen.

Question.

What did your godfathers & godmothers then for you?

Aunswere.

They did promyse and bowe three thinges in my name. First, that I shoulde forsake the deuill and all his woorkes and pompes, the vanities of the wicked worlde, and all the synfull lustes of the flesshe. Secondly, that I shoulde beleue al the articles of the christē fayth. And thirdly, that I should kepe Goddes holy wil and commaundementes, and walke in thesame all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bounde to beleue and to doe as they haue promysed for thee?

Aunswere.

Yes verely. And by Gods helpe so I wil. And I hertelye thanke oure heauenly father, that he hath called me to thys state of saluacion, through Iesus Christ our sauiour. And I pray god to geue me his grace, that I maye continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

I Beleue in God the father almightie, maker of heauen & of earth. And in Iesus Christ his only sonne our Lord. Whiche was conceyued of the holy goste, borne of the virgin

virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thyrde daye he rose agayne from the dead. He ascended into heauen, and sytteth at the ryght hande of God the father almightie. From thence he shall come to iudge the quicke and the dead. I beeleue in the holy goste. The holy Catholyke Churche. The cõmunion of Sainctes. The forgeuenes of synnes. The relurrection of the body. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Answere.

Fyrst, I learne to beleue in god the father, who hath made me and all the worlde.

Secondly, in god the sonne, who hath redemed me and al mankynde.

Thirdly, in god the holy goste, who sanctifieth me and al the elect people of god.

Question.

You sayd that your godfathers and godmothers dyd promise for you that you should kepe gods commaundementes. Tell me howe many there be?

Answere.

Tenne.

Question.

Whiche be they?

Answere.



These same whiche God spake in the.xx. Chapiter of Exodus, saying: I am the Lorde thy God whiche haue brought thee out of the lande of Egipte, out of the house of bondage.

i. Thou shalt haue none other Goddes but me.

ii. Thou shalte not make to thy selfe any grauen ymage, nor the likenesse of any thynge that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalte not bowe down to them nor worshyppe them. For I the Lorde thy god am a gelous God, and vilite the synnes of the fathers vpon the childzen, vnto the thirde and fourth generacion

neracion of them that hate me, and shewe mercy vnto thousandes in them that loue me, & kepe my commaundementes.

iii. Thou shalte not take the name of the Lorde thy God in vayne: for the lord wil not holde hym giltles that taketh hys name in vayne.

iiii. Remember thou kepe holy the Sabboth daye. Sixe dayes shalt thou laboure and doe all that thou haste to doe: but the seuenthe daye is the Sabboth of the Lorde thy god. In it thou shalte doe no maner of worke, thou, and thy sonne and thy daughter, thy man seruaunt, & thy maide seruaunt, thy Cattell, and the straunger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth day, and halowed it.

v. Honour thy father and thy mother, that thy daies may bee long in the lande whiche the Lorde thy God geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalte not coueite thy neighbours houle, thou shalte not coueite thy neighbours wife, nor hys seruaunte, nor his maid, nor his oxe, nor his asse, nor any thing ỹ is hys.

Question.

What dooeste thou chyefly learne by these commaundementes.

Aunswere.

I learne two thynges. My duety towardes god, and my duetye towardes my neighboure.

Question.

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is to beleue in hym, to feare hym, and to loue hym with all my hearte, with all my mind, with all my soule, and with all my strengthe. To worshyppe hym. To geue hym thankes. To putte my whole truste

truste in hym. To call vpon him. To honoure his holy name and his worde, and to serue hym truly al the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Aunswere.

My duetie towardes my neighboure is, to loue him as my selfe. And to doe to all menne as I woulde they should doe vnto me. To loue, honoure and succoure my father and mother. To honoure and obey the kynge and his ministers. To submitte my selfe to all my gouernours, teachers, spirituall Pastours and Maisters. To order my selfe lowly and reuerently to all my betters. To hurte no bodye by worde nor nede. To bee true and iuste in all my dealynge: To beare no malice nor hatred in my hearte. To keepe my handes from picking and stealing, and my tongue frō euil speaking, lying and slaundering. To kepe my body in temperaūce, sobernes, and chastitie. Not to couet nor desyre other mennes goodes. But learne and laboure truly to geat myne owen liuing, and to doe my duetie in that state of lyfe, vnto which it shal please God to call me.

Question.

My good childe knowe thys, that thou art not hable to doe these thinges of thy self, nor to walke in the cōmaundemētes of God, and to serue him, without his speciall grace, whiche thou must learne at al tymes to call for by diligente prayer. Let me heare therfore if thou canst saye the Lordes prayer.

Aunswere.



OUr father whiche arte in heauen, hallowed bee thy name. Thy kyngdome come. Thy will be done in earth as it is in heauen. Geue vs thys daye oure dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptacion. But deliuer vs from euil. Amen.

Question.

What desirest thou of God in thys prayer?

Aunswere.

I desyre my Lorde god oure heauenly father, who is the geuer of all goodnes, to sende hys grace vnto me and to all people,

people, that we may worship him, serue him, and obey him as we ought to dooe. And I pray vnto God, that he will send vs all thinges that be nedefull both for our soules and bodies. And that he will be mercifull vnto vs, and forgeue vs our sinnes: and that it will please hym to saue and defende vs in all daungers gostlye and bodelye. And that he will kepe vs from all synne and wickednes, and from oure gostly enemy, and frō euerlasting death. And thys I truste he will doe of hys mercy and goodnes, through our Lorde Iesu Christ. And therfore I say. Amen. So be it.

So sone as the children can saye in theyr mother tonge, the Articles of the fayth, the Lordes prayer, the x. commaundementes: and also can aunswere to suche questions of this shorte Catechisme, as the Bisshop (or suche as he shall appoynt) shall by his discrecion appose them in: then shall they be brought to the Bisshoppe by one that shalbe hys Godfather, or Godmother, that euery chylde may haue a witnesse of hys confyrmacion.
And the Bisshoppe shall confyrme them on thys wyse.

¶ Confyrmacion.

Our helpe is in the name of the Lorde.
Aunswere.
Which hath made both heauen and earth.
Ministre.
Blessed is the name of the Lorde.
Aunswere.
Henceforth world without ende.
Ministre.
Lorde heare our prayer.
Aunswere.
And let our crye come to thee.

¶ Let vs pray.

Almightie and euerliuing god, who hast vouchsafed to regenerate these thy seruaūtes by water and the holy gost, and hast geuen vnto them forgeuenes of all their sinnes: strengthen them we beseche thee (O Lord) with the holy gost the comforter, and dayly encrease in them thy manifold giftes of grace, the spirite of wisedome and vnderstandynge, the spirite of counsel and gostely strength, the spirite of know-

ledge and true godlineſſe: and fulfill them (O Lorde) with the ſpirite of thy holye feare. Amen.

Then the Biſſhop ſhall lay hys hande vpon euery chylde ſeuerallye, ſaying.

Defende, O Lord this childe with thy heauenly grace, that he may continue thyne for euer, and dayly encreaſe in thy holy ſpirite more and more, vntill he come vnto thy euerlaſting kingdome. Amen.

Then ſhall the Biſſhoppe ſaye.

ALmyghtie euerliuing God, whiche makeſt vs both to will and to doe thoſe thynges that bee good and acceptable vnto thy Maieſtie: we make oure humble ſupplications vnto thee for theſe children, vpon whome (after the exaumple of thy holy Apoſtles) we haue layde our handes, to certifye them (by this ſigne) of thy fauour and gracious goodneſſe toward them: let thy fatherlye hande we beſeche thee, euer be ouer them: let thy holy ſpirite euer be with them, and ſo leade them in the knowledge and obedience of thy woord, that in the end they may obtein the euerlaſting life through our Lord Jeſus Chriſt: who with thee and the holy goſte liueth and reigneth one God, world without ende. Amen.

Then the Biſſhoppe ſhall bleſſe the children, thus ſaying.

The bleſſing of god almightie, the father, the ſonne, and the holye Ghoſte, be vpon you and remayne with you for euer. Amen.

The Curate of euerye Pariſhe, or ſome other at hys appoyntmente, ſhall diligentlye vpon Sundayes and holye dayes, halfe an houre before Euenſong, openlye in the churche inſtruct and examine ſo many children of hys pariſhe ſent vnto him, as the tyme will ſerue, and as he ſhal thinke conuenient in ſome parte of this Catechiſme.

And al fathers, mothers, Maiſters and Dames, ſhal cauſe their children, ſeruauntes, and prentiſes (whiche haue not learned theyr Catechiſme) to come to the Churche at the tyme appoynted, and obediently to heare, & be ordred by the Curate, vntill ſuch time as they haue learned al that is here appoynted for them to learne. And whenſoeuer the Biſſhop ſhall geue knowledge for children to be brought afore hym to any conuenient place, for theyr confyrmacion: The ſhal the Curate of euery pariſhe either bryng or ſend in wryting, ỳ names of all thoſe children of his pariſhe, which can ſay the Articles of theyr faythe, the Lordes prayer, and the .x. Commaundementes: and alſo

howe

how many of them can aunswere to thother questions conteyned in thys Cathechisme.

And there shall none be admytted to the holy Communion, vntill such tyme as he can say the Cathechisme, and be confyrmed.

¶ The fourme of Solemnizacion of Matrimonie.

Fyrst the bannes must bee asked three seuerall Sundayes or holye dayes in the time of seruice, the people being present after the accustomed maner.

And if the persones that would be maried dwell in dyuerse Parishes, the bannes must be asked in bothe Paryshes: and the Curate of thone Paryshe shall not solemnize Matrimonie betwirte them, without a certificat of the bannes beeyng thryse asked from the Curate of the other Parishe. At the daye appoynted for Solemnizacion of Matrimonie, the persones to be maried shall come into the bodye of the Churche with theyr frendes and neighbours. And there the preest shall thus saye.

DEarely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregacio, to ioyne together this man and thys woman in holye matrimonie, which is an honorable estate instituted of God in paradise, in the time of mans innocencie: signifying vnto vs ỹ mistical vnion, ỹ is betwirt Chryst and his churche: which holy estate Chryst adourned & beautified with his presence and first miracle that he wrought in Cana of Galile, and is commended of Sainct Paule to be honorable among al men, & therfore is not to be enterprised, not taken in hande vnaduisedly, lightly or wantonly, to satisfye mens carnall lustes and appetites, like bruite beastes that haue no vnderstanding: but reuerently, discretely, aduisedly, sobrely, & in the feare of god: Duely considering the causes for which Matrimonie was ordeyned. One was the procreacion of children, to be brought vp in the feare and nourtour of the Lorde, and prayse of God. Secondly, it was ordeyned for a remedy agaynst sinne, & to auoyde fornicacion, that such persons as haue not the gift of continencie, might marry, & kepe themselues vndefyled membres of Chrystes bodye. Thirdly, for ỹ mutual societie, helpe & coumfort, that ỹ one

ought to haue of the other, both in prosperitie and aduersitie: into the which holy estate these two persones present come to be ioyned. Therfore, if any man can shew any iust cause, why they may not lawfully be ioyned together: lette him now speake, or els hereafter for euer hold his peace.

And also speaking to the persons that shalbe maried, he shall saye.

I require and charge you (as you will aunswere at the dreadful day of iudgement, when the secretes of al heartes shalbe disclosed) that if eyther of you doe knowe any impediment why ye maye not be lawfullye ioyned together in Matrimonie, that ye confesse it. For bee ye well assured, that so many as be coupled together otherwise then Gods woord doeth allow, are not ioyned together by God, neyther is theyr Matrimonie lawfull.

At which day of mariage, if anye man dooe allege and declare any impediment why they maye not be coupled together in matrimonie, by Goddes law, or the lawes of this Realme: and will be bound and sufficient suerties with him, to the parties, or elles put in a caution to the full value of suche charges as the persons to be maryed doth sustayn to proue hys allegation: then the Solemnization must be deferred vnto suche tyme as the trueth bee tryed. If no impediment bee alleged, then shall the Curate saye vnto the man.

WIlt thou haue this woman to thy wedded wyfe, to liue together after Gods ordinaunce in the holye estate of Matrimonie? Wilt thou loue her, coumfort her, honour and kepe her, in sickenesse and in healthe? And forsaking all other, kepe thee onelye to her, so long as you both shall liue?

The man shall aunswere.

I will.

Then shall the priest say to the woman.

WIlt thou haue this man to thy wedded housbande, to liue together after Gods ordinaunce in the holye estate of Matrimonie? Wilt thou obey him and serue him, loue, honour and kepe him, in sickenes and in healthe, and forsaking all other, kepe thee onelye vnto him, so long as you both shal liue?

The

The woman shall aunswere.

I wyll.

Then shall the Minister saye.

Who geueth this woman to bee maried vnto this man? And the Minister receyuing the womā at her father or frēdes hādes, shal cause the man to take the woman by the right hand, and so either to geue theyr trouth to other. The man fyrst sayinge.

I N. take thee N. to my wedded wyfe, to haue and to holde frō this day forewarde, for better, for worse, for rycher, for poorer, in sickenesse, and in healthe, to loue and to cherish, tyl death vs depart, according to Gods holy ordinaunce: And ther to I plight thee my trouth.

Then shal they loose theyr handes, and the womā taking agayne the man by the right hand, shal saye.

I N. take thee N. to my wedded husband, to haue & to holde from this day forewarde, for better, for worse, for rycher, for poorer, in sickenes, & in health, to loue, cherishe, & to obeye, tyll death vs depart, according to Gods holy ordinaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ring, layinge the same vpon the booke with the accustomed duetie to the Priest & Clerke. And the Priest taking the ring, shal delyuer it vnto the man, to putte it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shal saye.

With this ring I thee wedde: with my body I thee worship: & with al my worldly goodes I thee endow. In the name of the father, & of the sonne, and of the holy ghost. Amen.

Then the man leauing the ringe vpon the fourth fynger of the womans lefte hande, the Minister shall saye.

Let vs praye.

O Eternal God, creatour & preseruer of al mankynde, geuer of al spiritual grace, the auctour of euerlasting lyfe: Sende thy blessinge vpon these thy seruauntes, this man & this woman, whom we blesse in thy name, that as Isaac & Rebecca lyued faithfully together, so these persons may surely performe & kepe the bowe & couenaunte betwixt thē made: whereof this ringe geuen & receyued, is a token & pledge, & may euer remayne in perfecte loue and peace together, and lyue according vnto thy lawes: through Iesus Christ our Lorde. Amen.

Then shall the Priest ioyne their right handes together & saye.

Those whom God hath ioyned together, let no man putte asunder.

Then shall the Minister speake vnto the people.

FOrasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before god and this company, and therto haue geuen and pledged their trouth eyther to other, and haue declared the same by geuing and receiuing of a ring, and by ioyning of handes: I pronounce that they bee man & wyfe together. In the name of the father, of the sonne, and of the holy ghost. Amen.

And the Minister shall adde this blessinge.

God the father, god the sonne, god the holy goste, blesse, preserue, and kepe you: the Lord mercifully with his fauoure loke vpon you, & so fyll you with al spirituall benediccion & grace, that you maye so lyue together in this lyfe, that in the woꝛld to come, you may haue lyfe euerlasting. Amen.

Then the Ministers or Clerkes, goynge to the Lordes table, shall saye or synge, this psalme folowinge.

Beati omnes. pſ. cxxviii

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalte thou bee.

Thy wyfe shalbe as the fruitefull vyne: vpō the walles of thy house.

Thy childꝛen lyke the Oliue bꝛaunches: rounde aboute thy table.

Loe, thus shal the man be blessed: that feareth the Lord.

The Lord from out of Sion, shall blesse thee: that thou shalt see Hierusalem in pꝛosperitie, all thy lyfe longe.

Yea, that thou shalte see thy chyldꝛens chyldꝛen: & peace vpon Israel.

Glorye be to the father, &c. As it was in the. &c.

Or els this psalme folowinge.

Deus misereatur. psal. lxvii.

GOd be mercyful vnto vs & blesse vs: and shew vs the lyght of his countenaunce, and bee mercyfull vnto vs.

That

That thy waye may be knowen vpon the earth: thy ſa-
uinge health among all nacions.

Let the people prayſe thee(O God:) yea let all the peo-
ple prayſe thee.

O let the nacions reioyce and bee glad: for thou ſhalte
iudge the ſtocke righteouſlye, and gouerne the nacions v-
pon the earth.

Let the people prayſe thee (O God:) lette all the people
prayſe thee.

Then ſhall the earth bring forth her encreaſe: and God,
euen our God, ſhall geue vs his bleſſinge.

God ſhall bleſſe vs, and all the endes of the worlde ſhall
feare him.

Glory be to the father. &c. As it was in the. &c.

The Pſalme ended, and the man and the woman kneeling afore
the Lordes table: the prieſte ſtandinge at the table, and turninge
his face towarde them, ſhal ſaye.

Lorde haue mercye vpon vs.

Aunſwere.

Chriſte haue mercye vpon vs.

Miniſter.

Lorde haue mercye vpon vs.

¶ Oure father whiche arte in heauen. &c.

And leade vs not into temptacion.

Aunſwere.

But delyuer vs from euyll. Amen.

Miniſtre.

O Lorde ſaue thy ſeruaunte, and thy handmayde.

Aunſwere.

Whiche putte their truſte in thee.

Miniſter.

O Lorde ſende them helpe from thy holy place.

Aunſwere.

And euermore defende them.

Miniſter.

Be vnto them a towre of ſtrength.

Aunſwere.

From the face of theyr enemye.

Miniſter.

O Lorde heare oure prayer.

Aunswere.

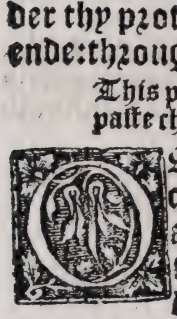
And let our crye come vnto thee.

The Minister.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the seede of eternall lyfe in theyr myndes, that whatsoeuer in thy holye worde they shall profitablye learne, they may in dede fulfyl thesame. Loke O Lord mercifully vpon thē frō heauē, & blesse them. And as thou diddest sende thy blessing vpon Abraham & Sara to theyr great comfort: so vouchsafe to sende thy blessing vpon these thy seruauntes, that they obeying thy wyl, and alway beeing in safetie vnder thy protection, may abyde in thy loue vnto theyr lyues ende: through Jesu Christ our Lorde. Amen.

This prayer next folowinge shalbe omitted, where the woman is past chylde byrth.



O Merciful Lord & heauēly father, by whose gracious gift mākind is encreased: we beseche thee assist with thy blessinge these two persons, that they may both be fruiteful in procreatiō of childrē, & also liue together so long in godly loue & honestie, that they may see theyr childrens childrē, vnto the thirde & fourthe generacion, vnto thy prayse and honoure: through Jesus Christ our Lord. Amen.



God, which by thy mightie power hast made all thinges of naught, which also after other thinges set in ordre, didst appoynte that out of mā (created after thyne owne ymage and similitude) woman should take her beginning: & knitting them together, dydst teache that it should neuer be lawful to put asunder those, whō thou by matrimonie hadste made one: O God whiche hast consecrated the state of matrimonie to such an excellēt misterie, that in it is signifyed & represented the spirituall mariage & vnitie betwixt Christ & his church: Loke mercifully vpō these thy seruauntes, that both this mā maye loue his wife, accordinge to thy worde (as Christe dyd loue his spouse the church, who gaue him self for it, louing & cherishing

thing it euē as his owne flesh.) And also ỹ this womā may be louing & amiable to her husbād as Rachel, wise as Rebecca, faythful & obedient as Sara, and in al quietnes, sobrietie & peace, be a folower of holy & godlye matrones: O Lord bless them both, & graunt them to inherite thy euerlasting kingdom: through Jesus Christ our Lord. Amen.

Then shall the priest saye.

ALmightie God, which at the beginning did create our first parentes Adam and Eue, & did sanctifie and ioine thē together in mariage: powre vpon you the ryches of his grace, sanctifye & blesse you, that ye may please him bothe in body & soule, and lyue together in holye loue, vnto your lyues ende. Amen.

Then shal begin the Communion, & after the Gospell shalbe sayde a sermon, wherin ordinarely (so oft as there is any mariage) thoffice of a man & wyfe shalbe declared, according to holy scripture: or yf there be no sermon, the Minister shal reade this that foloweth.

All ye which be maried, or which entend to take the holy estate of matrimonie vpon you: heare what holy scripture doeth saye, as touchinge the duetie of husbandes towarde theyr wyues, & wyues toward theyr husbandes. Saincte Paul (in his Epistle to the Ephesians the fyfth Chapiter) doeth geue this commaundement to all maried men.

Ye husbandes loue your wiues, euen as Christ loued the church, & hath geuē himself for it, to sanctifie it, pourgeing it in the fountayne of water, throughe thy woorde, that he might make it vnto himselfe, a glorious cōgregacion, not hauinge spotte or wrinkle, or any suche thinge, but that it should be holi & blameles. So men are bound to loue their owne wyues as their own bodies. He that loueth his own wyfe, loueth himself. For neuer dyd any man hate his own flesche, but nourisheth & cherisheth it, euē as the Lord doth the congregacion: for we are membres of his bodye, of his flesche, and of his bones.

For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wyfe, and they two shall bee one flesche. This misterie is great, but I speake of Christe and of the

of the congregacion. Neuertheleſſe, let euerye one of you ſo loue his owne wyfe, euen as him ſelfe.

Colo. iiii. Lykewyſe theſame ſainct Paul (wryting to the Coloſſians) ſpeaketh thus to all men that be maried. Ye menne loue your wyues, and be not bitter vnto them.

1 Petr. iii. Heare alſo what Saincte Peter the apoſtle of Chriſte, which was himſelfe a maried man (ſayeth vnto al mē that are maried.) Ye huſbandes, dwell with your wyues accordyng to knowledge: Geuing honour vnto the wyfe as vnto the weaker veſſell, and as heyres together of the grace of lyfe, ſo that your prayers be not hyndered.

Hetherto ye haue heard the duetie of the huſband toward the wyfe.

Nowe lykewyſe ye wyues, heare & learne your duetie towardes your huſbandes, euē as it is playnely ſet fooryth in holy ſcripture.

Epheſi. v. Saincte Paule (in the forenamed Epiſtle to the Epheſians) teacheth you thus: Ye women, ſubmit your ſelues vnto youre owne huſbandes as vnto the lord: for the huſbād is the wyues head euē as Chriſt is the head of the Church. And he is alſo the ſauioure of the whole bodye. Therefore as the church or congregaciō is ſubiect vnto Chriſte: ſo likewyſe let the wyues alſo be in ſubiecciō vnto their own huſbādes in al thinges. And agayne he ſayeth: Let the wyfe reuerēce her huſband. And (in his Epiſtle to the Colloſſiās) Saincte Paule geueth you this ſhorte Leſſon. Ye wyues ſubmitte your ſelues vnto your own huſbandes, as it is conuenient in the Lorde.

Colo. iii.

1 Petr. iii. Saincte Peter alſo doeth inſtructe you very godlye, thus ſaying: Let wyues be ſubiect to theyr owne huſbandes, ſo that yf any obey not the word, they may be wonne without the word, by the conuerſaciō of the wiues, whyle they behold your chaſte conuerſacion coupled with feare, whoſe apparell let it not bee outward, with broyded heere & trimming about with golde, eyther in putting on of gorgeous apparel: but let the hydde mā which is in the heart, be without al corrupcion, ſo that the ſpirite be milde & quiet which is a precious thing in the

ſyghte

syght of God. For after this maner (in the olde tyme) dydde the holy women which trusted in God apparell thē selues, being subiect to their owne husbādes: as Sara obeyed Abraham calling him Lord, whose daughters ye are made, doynge well, and beyng not dismayde with any feare.

The newe maried persones (the same day of theyr mariage) must receyue the holy Communion.

¶ The order for the visitacion of the sicke.

The priest enteringe into the sicke persones house, shal saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall saye kneelinge downe.

REmembre not lord our iniquities, nor the iniquities of our forefathers. Spare vs good lord, spare thy people, whō thou hast redemed with thy most precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Oure father whiche arte in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruaunte.

Aunswere.

Whiche putteth his truste in thee.

Minister.

Sende him helpe from thy holy place.

Aunswere.

And euermore mightely defende him.

Minister.

Let the enemye haue none aduauntage of him.

Aunswere.

Nor the wicked approche to hurte him.

Minister.

Bee vnto him O Lorde, a stronge towre.

Aunswere.

Aunswere.

From the face of his enemie.

Minister.

Lorde heare oure prayers.

Aunswere.

And let our crye come vnto thee.

The Minister.



Lord loke downe frō heauen, beholde, visite and releue this thy seruaunte: Looke vpon him with the eyes of thy mercy, geue him cōforte and sure confidence in thee: Defend him from the daunger of the enemie, and kepe him in perpetual peace and safetie: through Jesus Christ our Lorde. Amen.



Eare vs almightie and most mercifull God and sauiour. Extend thy accustomed goodnes to this thy seruaūt which is grieued with sickenes: Visite him, O Lord, as thou diddeste visite Peters wyues mother, & the Captaynes seruaunte. So visite and restore vnto this sicke persone his former health (yf it bee thy wyll) or els geue him grace so to take thy visitacion, that after this payneful lyfe ended, he maye dwel with thee in lyfe euerlastinge. Amen.

Then shall the Minister exhorte the sicke persone after this fourme or other lyke.



Derely beloued, know this: that almighty God is the Lorde of lyfe and death, & ouer all thinges to them perteyning, as youth, strength, health, age, weakenesse, & sickenesse: Wherefore, whatsoeuer your sickenes is, know you certaynly, that it is gods visitacion. And for what cause soeuer this sickenes is sent vnto you, whether it be to trie youre pacience for the example of other, & that your fayth maye be found in the daye of the Lorde laudable, glorious, & honourable, to the encrease of glory, & endles felicitie: Or els it be sente vnto you to correcte & amend in you, whatsoeuer doeth offend the eyes of our heauēly father: knowe you certaynly, that yf you truely repent you of youre synnes, & beare youre sickenesse pacientlye, trusting in Gods mercye for his dere sonne Jesus

Christes

Christes sake, and rendre vnto him humble thākes for his fatherly visitaciō, submitting your selfe wholy to his will: it shal turne to your profit, and helpe you forewarde in the right way that leadeth vnto euerlastinge lyfe.

If the persone visited be very sicke, then the Curate maye ende his exhortacion in this place.

Take therefore in good worth the chastemente of the Lorde: For whom the Lorde loueth, he chastiseth. Yea (as Saincte Paul sayth) he scourgeth euery sōne whiche he receyueth: yf you indure chastisement, he offreth him self vnto you, as vnto his owne childrē. What sonne is he that the father chastiseth not: Yf ye be not vnder correccion (wherof al true children are partakers) then are ye bastardes & not childrē. Therfore, seing that when oure carnal fathers doe correct vs, we reuerently obey thē: shall we not now much rather be obedient to oure spirituall father, & so lyue: And they for a few dayes doe chastise vs after their owne pleasure, but he doeth chastise vs for our profyte, to the intente he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, & writtē in holy scripture for our comfort & instruccion, that we should pacientlye & with thankesgeuing, beare our heauēly fathers correctiō, whansoeuer by anye maner of aduersitie it shall please hys gracious goodnes to visite vs. And there shoulde bee no greater comfort to Christian persons, then to be made like vnto Christ by suffring pacientlye aduersities, troubles, and sickenesses. For he himself went not vp to ioye, but first he suffred payne: he entred not into his glorye, beefore he was crucified. So truely our waye to eternall ioye, is to suffre here with Christ, & our doore to entre into eternall lyfe, is gladly to dye with Christ, that we maye ryse agayne from death, & dwel with him in euerlasting lyfe. Nowe therfore taking your sickenes, which is thus profitable for you, pacientlye: I exhort you in the name of God, to remembre the profession whiche you made vnto God in youre Baptisme. And forasmuch as after this lyfe, there is accompt to bee geuen vnto the righteous iudge, of whō all must be iudged

without

withoute respecte of persones: I requyre you to examine your self, & your state, both towarde God & man: so that accusing & condemning your self for youre owne faultes, you may fynd mercy at our heauēly fathers hand for Christes sake, and not bee accused and condemned in that fearefull iudgement. Therfore I shal shortely rehearse the articles of our fayth, that ye may knowe whether you dooe beleue, as a Christian man should, or no.

Here the Minister shal rehearse the Articles of the fayth, saying thus.

DOest thou beleue in God the father almightie?

And so foorth as it is in Baptisme.

Then shal the Minister examine whether he be in charitie with al the worlde: Exhorting him to forgeue from the bottome of his heart, all persons that haue offended him: and yf he haue offended other, to aske them forgeuenes: And where he hath doone iniurie or wronge to any man, that he make amendes to the vttermost of his power. And yf he haue not afore disposed his goodes, let him than make his wyll. But men must be ofte admonished that they set an order for their temporal goodes and landes, whan they be in health. And also declare his debtes, what he oweth, and what is owinge vnto hym, for discharginge of his conscience and quietnesse of hys executours.

These woordes before rehearsed, maye bee sayde before the Minister beginne his prayer, as he shall see cause.

The Minister maye not forgeat, nor omitte to moue the sicke person, (and that moste earnestly) to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, yf he fele his conscience troubled with any weyghtie matter. After which confessiō, the Priest shall absolue him after this sorte.

OUr Lord Jesus Christe, who hath lefte power to his Church to absolue all synners, whiche truelye repent and beleue in him, of his greate mercye forgeue thee thyne offences: and by his auctoritie committed to me, I absolue thee from al thy synnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And then the Priest shall saye the Collecte folowinge.

LEt vs praye.

O Most

O Most merciful god, which accordyng to the multitude of thy mercies, doeste so putte awaye the sinnes of those which truely repent, that thou remembrest thē nomore: open thy eye of mercy vpō this thy seruaunt, who most earnestly desireth pardon and forgeuenes. Renue in him most louing father, whatsoeuer hath been decayed by the fraud and malice of the deuyll, or by his owne carnall wyll & fraylnesse: preserue & continue this sicke mēbre in the vnitie of thi church: considre his cōtricion, accept his teares, asswage his paine, as shalbe seen to thee most expedient for him. And forasmuche as he putteth his ful trust onely in thy mercy, Impute not vnto him his former synnes, but take him vnto thy fauour: through the merites of thy most dearely beloued sōne Iesus Christ. Amen.

Then the Minister shall saye this Psalme.

IN thee O Lorde haue I put my truste, let me neuer be put to confusion: but ridde me, and delyuer me into thy righteousnes, inclyne thine eare vnto me, and saue me. In te domine speraui. psal. xxxi.

Be thou my strong holde (whereunto I maye alwaye resorte:) thou hast promysed to helpe me, for thou arte my house of defence and my castell.

Delyuer me (O my God) out of the hande of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou (O Lord God) art the thing that I longe for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer sence I was borne: thou art he that toke me oute of my mothers wōbe, my prayse shall alwaye be of thee.

I am become as it were a monstre vnto manye: but my sure trust is in thee.

Oh let my mouth be fylled with thy prayse: (that I may syng of thy glorye) and honour al the daye longe.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake agaynste me, & they that laye wayte

wayte for my soule, take their counsayll together, sayinge: GOD hath forsaken him, persecute him, and take him, for there is none to delyuer him.

Goe not farre fro me, O God: my God, haste thee to helpe me.

Let them be confounded and periche, that are agaynste my soule: let them be couered with shame and dishonoure, that seke to doe me euyll.

As for me, I wil pacietly abyde alway: and wil prayse thee more and more.

My mouth shal daylye speake of thy righteousnes & saluacion: for I knowe no ende thereof.

I wyl goe forth in the strength of the Lord god: and wil make mencion of thy righteousneſſe onely.

Thou (O god) hast taught me from my youth vp vntyll now: therfore I wyll tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, when I am graye headed: vntil I haue shewed thy strength vnto this generacion, & thy power to all thē that are yet for to come.

Thy righteousnes (O god) is very high, & great thinges are they that thou hast done: O god who is like vnto thee?

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refreshe me, yea & broughtest me from the depe of the earth agayne.

Thou haste broughte me to great honoure: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulneſſe (O God) playing vpon an instrument of musike: vnto thee wyl I synge vpon the harpe, O thou holy one of Israel.

My lippes wyl be fayne, when I singe vnto thee: and so wyll my soule whom thou hast delyuered.

My tonge also shall talke of thy righteousnes all the day longe: for they are confounded and broughte vnto shame, that seke to doe me euyll.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

Addinge

Adding thys.



Sauioure of the worlde, saue vs, whiche by thy crosse and precious bloud hast redemed vs, helpe vs we beseche thee O God.

Then shal the Minister say.



He almightie Lord, which is a most strong tower to all them that put their trust in hym, to whom al thynges in heauen, in earth, and vnder earth, doe bowe and obeye: be now and euermore thy defence, and make thee knowe and fele, that there is no other name vnder heauen geuen to man, in whom, and throughe whom, thou mayst receiue health and saluacion, but onely the name of our Lorde Iesus Christ. Amen.

The Communion of the Sicke.



Forasmuche as all mortall men be subiecte to many sodayne perilles, diseases, and sickenesses, & euer vncertayne what time they shall departe out of thys lyfe: Therefore, to thintente they maye bee alwaies in a redinesse to dye whensoeuer it shal please almyghtie God to call them, the Curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte their parishioners, to the ofte receyuyng in the Churche of the holy Cõmunion of the body and bloud of oure sauioure Christ. Whiche (if they doe) they shal haue no cause in their sodayne visitacion to be vnquieted for lacke of thesame: but if the sicke persõ be not hable to come to the Churche, and yet is desyrous to receyue the Communion in hys house, then he must geue knowlegde ouernyghte, or els early in the morning to the Curate, signifying also howe many be appointed to Communicate with hym. And hauing a conuenyente place in the sicke mans house, where the Curate may reuerently minister, and a good numbre to receiue the Communion with the sicke person, with al thinges necessary for thesame, he shall there minister the holy Communion.

The Collect.

Almightie euerliuing God, maker of mankynde, which doest correcte those whõ thou doest loue, and chastisest euery one whom thou doest receyue: we beseche thee to haue

mercy vpon thys thy ſeruaunt viſited with thy hande, and to graunt that he may take his ſickenes paciently, and recouer hys bodely health(yf it be thy gracious wil)and whenſoeuer hys ſoule ſhall departe from the bodye,it maye bee withoute ſpot preſēted vnto thee:through Jeſus Chriſt our lord. Amen.

The Epiſtle.

Hebr.xii. MI ſonne deſpyſe not the correccion of the Lorde, neither faint when thou art rebuked of him: For whom the Lord loueth,him he correcteth,yea and he ſcourgeth euery ſonne,whom he receyueth.

The Goſpell.

Iohn.v. VErely verely I ſaye vnto you, he that heareth my worde, and beleueth on hym that ſent me,hath euerlaſting life,and ſhal not come vnto damnacion, but he paſſeth from death vnto lyfe.

At the tyme of the diſtribucion of the holy Sacramente, the Prieſt ſhal firſt receiue the Communion hymſelfe, and after miniſter vnto them that be appointed to Communicate with the ſicke.

But if any man,either by reaſon of extremitie of ſyckenes,or for lacke of warnyng in due tyme to the Curate,or for lacke of companye to receyue with him,or by any other iuſte impedymente,doe not receyue the Sacramente of Chriſtes body and bloud: then the Curate ſhal inſtruct him,that yf he doe truelye repente hym of hys ſynnes,and ſtedfaſtlye beeleue that Jeſus Chriſt hath ſuffred death vpon the croſſe for hym,and ſhed hys bloud for hys redemption,earneſtlye remembrynge the benefytes he hath therby,and geuing hym harty thankes therfore, he doth eate and drynke the body and bloud of oure Sauioure Chriſte,profitablye to hys ſoules health,althoughe he doe not receyue the Sacramente with hys mouth.

When the ſicke perſon is viſited, and receyueth the holye Communion all at one tyme,then the Prieſt for more erpedycion ſhal cut of the fourme of the viſitacion at the Pſalme. In thee O Lorde haue I put my truſte,and goe ſtreighte to the Communion.

In the tyme of plague, Swette,or ſuch other lyke contagious tymes of ſickenelles or diſeales, when none of the parythe or neyghbours can bee gotten to Communicate with the ſicke in theyr houſes,for feare of the infeccion:vpon ſpecial requeſte of the diſeaſed,the miniſtre may alonly Communicate with him.

The

¶ The order for the Burial of the dead.

The Priest metyng the corps at the Churche stile, shal say: Or els the Priestes and clerkes shall synge, and so goe eyther vnto the Churche, or towardes the graue.

Am the resurrection and the lyfe (sayeth the Lord) he that beleueth in me, yea though he wer dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer. Iohn.xi.

Knowe that my redemer lyueth, and that I shall ryse oute of the earth in the last daye, and shalbe couered agayne with my skinne, and shall see god in my flesche: yea, and I my selfe shall beholde hym, not with other, but with these same eyes. Iob.xix.

E brought nothing into this world, neyther maye we cary any thyng out of this worlde. The Lorde geueth, and the lord taketh awaye. Euen as it hath pleased the lord, so commeth thynges to passe: blessed be the name of the Lorde. 1.Tim.vi Iob.i.

When they come at the graue, whiles the corps is made ready to be layd into the earth, the Priest shal say, or the Priest and clerkes shall syng.

An that is borne of a woman hath but a shorte tyme to lyue, and is ful of misery: he cometh vp & is cutte down lyke a floure, he flyeth as it were a shadow, and neuer continueth in one staye. In the middest of lyfe we be in death: of whom may we seke for succour but of thee, O Lorde, whiche for our synnes iustly arte displeased: yet O lord god most holy, O lorde moste mightie, O holy and moste mercyfull sauiour, delyuer vs not into the bytter paynes of eternal death. Thou knowest Lorde the secretes of our heartes, shutte not vp thy mercyful eyes to oure prayers: But spare vs lorde most holy, O god most mightie, O holy and mercyfull sauiour, thou most worthy iudge eternall, suffre vs not at our laste houre for any paynes of death, to fall from thee. Iob.xiv.

Then whyle the earth shalbe cast vpon the body by some standing by, the Priest shall saye.



Forasmuche as it hath pleased almightie god of hys great mercy to take vnto himselfe the soule of our dere brother here departed: we therefore commit his body to the grounde, earth to earth, asches to asches, dust to dust, in sure & certaine hope of resurrection to eternall lyfe, through our Lord Jesus Christ: who shal chaunge our vile body, that it may be like to hys glorious body, according to the mightie working whereby he is hable to subdue al thynges to hymselfe.

Then shal be sayd or song.



I Heard a voice from heauen, saying vnto me: write from henceforth, blessed are the dead whiche dye in the Lorde. Euen so sayeth the spyryte, that they rest from their labours.

Then shal folowe this lesson, taken out of the .xv. Chapter. to the Corinthians, the first Epistle.



CHrist is rysen from the dead, and become the fyrste fruites of them that slept. For by a mã came death, and by a man came the resurrectiõ of the dead. For as by Adam all dye: euen so by Christe shall all bee made aliue, but euery man in his owne ordre. The firste is Christ, then they that are Christes at his commynge. Then cometh the end, when he hath deliuered vp the kyngdome to god the father, when he hath put down al rule and all auctoritie and power. For he muste reigne till he haue put all hys enemies vnder his fete. The last enemy that shalbe destroied is death. For he hath put al thynges vnder his fete. But whē he sayeth, all thynges are put vnder hym, it is manifest that he is excepted, whiche did putte all thynges vnder hym. When al thynges are subdued vnto hym, then shal the sonne also hymselfe be subiecte vnto hym that putte all thynges vnder him, that god may be al in al: els what doe they which are Baptysed ouer the dead, if the dead ryse not at all? Why are they then Baptised ouer them? yea, and why stande we alwaye then in ieopardye? by oure reioysyng whiche I haue in Christ Jesu our Lord, I die dayly. That I haue foughte with

with beastes at Ephesus after ꝑ maner of men, what auantageth it me, if ꝑ dead rise not agayne? Let vs eate & drinke, for to morowe we shal dye. Be not ye deceiued, euill wordes corrupte good maners. Awake truely out of slepe, and synne not. For some haue not the knowledge of god. I speake thys to your shame. But some man wyl saye: how arise the dead? With what body shal they come? thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not ꝑ body ꝑ shalbe, but bare corne, as of wheate or some other: but God geueth it a body at his pleasure, to euery sede hys owne body. Al flesche is not one maner of flesche: but there is one maner of flesche of mē, & other maner of flesche of beastes, and other of fishes, another of birdes. There are also celestial bodyes, & there are bodyes terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one maner glory of the sunne, and another glory of the moone, & another glorye of the starres. For one starre differeth from another in glory: so is the resurrectiō of the dead. It is sowen in corruption, it ryseth agayne in incorruption. It is sowen in dishonoure, it ryseth agayne in honour. It is sowen in weakenes, it ryseth agayn in power. It is sowen a natural body, it ryseth agayne a spirituall body. There is a natural body, & there is a spiritual bodye, as it is also written: the first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spiritual, but ꝑ which is naturall, and then that which is spiritual. The first mā is of the earth, earthy: The seconde man is the Lord from heauē, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the Image of the heauenly. Thys saye I brethren, that flesche and bloud cannot inherite the kyngdome of God, neyther doeth corruption inherite vncorruption. Beholde, I shewe you a mistery. We shall not all slepe: but we shall all be chaunged, and that in a momente, in the twinkeling of an eie by the last trumpe. For the trumpe shal blow, & the dead shal rise incorruptible,

and we shalbe chaũged. For this corruptible must put on incorrupcio, & this mortal must put on immortalitie. Whē this corruptible hath putte on incorruption, and this mortal hath put on immortalitie: then shalbe brought to passe the saying that is written. Death is swalowed vp in victorie: Death, where is thy stinge? Hell where is thy victorye. The sting of Death is synne: and the strength of synne is the lawe. But thankes be vnto god, which hath geuen vs victory, through our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmoueable, alwayes ryche in the worke of the Lorde, forasmuch as ye knowe, how that your labour is not in vayne in the Lorde.

The Lesson ended, the Priest shall saye.

Lorde haue mercye vpon vs.
Christe haue mercye vpon vs.
Lorde haue mercye vpon vs.

¶ Oure father whiche arte in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

The Priest.

ALmightie god, with whom doe liue the spirites of them that departe hence in the lorde, and in whom the soules of them that be elected, after they be delyuered from the burthen of the flesche, bee in ioye & felicitie: We geue thee harty thankes, for that it hath pleased thee to delyuer this N. our brother out of the miseries of this sinneful world: beseching thee, that it maye please thee of thy gracious goodnes, shortely to accomplishe ẏ numbre of thine elect, & to hast thy kingdome, that we with this our brother, and al other departed in the true faith of thy holy name, may haue our perfect consummacion and blisse, both in body and soule, in thy eternal and euerlastyng glory. Amen.

The Collect.

OMerciful god, the father of our lord Jesus Christ, who is the resurreccion and the life, in whom whosoeuer beleueth, shall lyue though he die. And whosoeuer lyueth and beleueth

beleueth in hym, shall not die eternally: who also taught vs (by hys holy Apostle Paul) not to be sory, as men without hope, for them that slepe in hym: We meekely beseche thee (O father) to rayse vs from the death of synne, vnto the lyfe of righteousnesse: that when we shall departe this lyfe, we may reste in hym, as our hope is this our brother doeth: and that at the generall resurreccion in the last day, we may be found acceptable in thy syghte, and receyue that blessyng which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying. Come ye blessed children of my father, receyue the kyngdome prepared for you from the begynnyng of the worlde. Graunte thys we beseche thee O mercifull father, throughe Jesus Chryste our mediatoure and redemer. Amen.

The thankes geuing of women after childe birth, commonly called the Churching of women.

The woman shal come into the churche, and there shal kneele down in some conuenient place, nigh vnto the place where the table standeth: and the Priest standyng by her, shall saye these wordes, or suche lyke as the case shall require.



Forasmuch as it hath pleased almightie God of his goodnes to geue you safe deliueraunce, and hath preserued you in the great daunger of childe birth, ye shall therefore geue heartye thankes vnto God and praye.

Then shall the Priest saye thys Psalme.



Haue lyfted vp mine eyes vnto the hylles: from whence cometh my helpe.

My helpe cometh euen from the lord: which hath made heauen and earth.

He will not suffre thy fote to be moued: and he that kepeth thee wyll not slepe.

Beholde, he that kepeth Israel, shall neyther slumber nor slepe.

The lord hymselfe is thy keper: the lord is thy defence vpon thy ryght hande.

So that the Sunne shall not burne thee by daye: neither the moone by nyght.

The Lord shall preserue thee from all euil: yea it is euen he that shal kepe thy soule.

The Lord shall preserue thy goinge out and thy comyng in: from thys tyme forth for euermore.

Glory be to the father, and to the sonne, and to. &c.

As it was in the beginning, is now, and euer. &c.

Lorde haue mercye vpon vs.

Christe haue mercye vpon vs.

Lorde haue mercye vpon vs.

¶ Oure father whiche arte in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Priest.

O Lorde saue thys woman thy seruaunte.

Aunswere.

Whiche putteth her truste in thee.

Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare oure prayer.

Aunswere.

And let our crye come vnto thee.

Priest.

Let vs praye.



Almightie god, which hast deliuered thys woman thy seruaunt from the great paine & peryl of childe byrth: Graunte we beseche thee (most mercyfull father) that she through thy helpe, may both faithfully lyue and walke in her vocacion, accordinge to thy wyll in thys lyfe present: And also maye bee partaker of euerlasting glory in ꝑ life to come, through Jesus Christ our lord. Amē.

The woman that commeth to geue her thankes, must offre accustomed offerynges: and if there be a Communion, it is conuenient that she receyue the holy Communion.

¶ A Commination agaynst synners, with certayne prayers to be used dyuerse tymes in the yere.

After morning prayer, ỳ people being called together by ỳ ringing of a bell, and assembled in the Church, the English Letany shalbe sayd, after the accustomed maner: which ended, the Priest shal goe into the pulpitte and saye thus.

BRethren, in the primatiue churche there was a godly discipline, that at the begynning of Lent, suche persons as were notorious sinners, were put to open penaunce, & punished in this world, that theyr soules might be saued in the daye of the Lord. And that others admonished by their exaumple, might be moze afrayd to offēd. In the stede wherof, until ỳ said discipline may be restored again (which thing is much to bee wished:) it is thoughte good, that at this tyme (in your presence) shoulde bee read the generall sentences of Gods cursing against impenitēt sinners: gathered out of the .xxvii. Chapiter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thintent that you, being admonished of ỳ great indignacion of god agaynst sinners, may ỳ rather be called to earnest and true repentaunce, & may walke moze warely in these daungerous daies, fleeing from such vices, for ỳ whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten ymage, an abhominacion to ỳ lord, the worke of the handes of the craftes man, and putteth it in a secret place to worship it.

And the people shall aunswere, and saye.

Amen.

Ministre.

Cursed is he that curseth hys father and mother.

Aunswere.

Amen.

Ministre.

Cursed

Curſed is he that remoueth awaye the marke of hys neighbours land.

Aunſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of hys waye.

Aunſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgement, the right of the ſtraunger, of them that be fatherles, and of wiedowes.

Aunſwere.

Amen.

Miniſter.

Curſed is he that ſmyteth his neighbour ſecretly.

Aunſwere.

Amen.

Miniſtre.

Curſed is he that lyeth with his neighbours wife.

Aunſwere.

Amen.

Miniſtre.

Curſed is he that taketh reward to ſlea the ſoule of innocent bloud.

Aunſwere.

Amen.

Miniſtre.

Curſed is he that putteth his truſt in man, and taketh manne for hys defence: and in his hearte goeth from the Lorde.

Aunſwere.

Amen.

Miniſtre.

Curſed are the vnmercifull, the forni catours and adulterers, and the couetous perſones, the woorſhippers of ymages, ſlaunderers, dronkardes, and extorcioners.

Aunſwere.

Amen.

The Miniſtre.

Now

NOw, seeing that al they be accursed (as the Prophete Dauid beareth witnes) which do erre & go astray from the cõmaundementes of God: let vs remembring the dreadful iudgement hanging ouer oure heades, and beeing alwayes at hande) returne vnto our Lorde God, with all contricion & mekenesse of heart, bewayling and lamenting our sinfull life, knowledgeing and confessing our offences, & seking to bring furth worthy fruites of penaunce. For now is the Axe put vnto the roote of ỹ trees, so that euery tree which bringeth not furth good fruite, is hewen down and cast into the fyre. It is a fearefull thyng to fall into the handes of ỹ liuing god: he shal powre down rayn vpon the sinners, snares, fyre & brimstone, storme and tempest: this shalbe their porcion to drinke. For loe, the lord is comen out of his place, to visite the wickednes of suche as dwell vpon the earth. But who may abide ỹ day of hys coming? who shalbe able to endure when he appeareth? His fanne is in his hande, and he will pourge hys floore, and gather hys wheate into the barne: but he wil burne the chaffe with vnquencheable fyre. The day of the lord cometh as a thefe vpon the night, and when men shal saye peace, and all thynges are safe: then shall sodeynly destruccion come vpon them, as sorowe cometh vpon a woman trauailing with childe, and they shall not escape: then shal appeare the wrath of God in the day of vengeaunce, which obstinate sinners, through the stubbernes of their heart, haue heaped vnto themselfe, which despysed the goodnesse, pacience, and long sufferaunce of God, whẽ he called them continually to repentaunce. Then shal they call vpon me, sayth the lord, but I wil not heare: they shall seke me early, but they shal not find me, & that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsayle, and despysed my correccion: then shal it be to late to knocke, when the dore shalbe shut, and to late to crye for mercy, when it is the time of iustice. O terrible voyce of moste iust iudgemente, whiche shalbe pronounced vpon them, when it shalbe sayde vnto them:

psa.cxviii

Math.iii

Hebr.x.

psalm.x.

Esa.xxvi.

Mala.iii.

Mat.iii.

1.Thess.v

Roma.ii.

Prouer.i

goe ye

Mat.xxv. goe ye cursed into the fyre euerlasting, which is prepared
ii. Cor.vi. for the deuill and hys Aungels: therfore brethren take we
hede betime, while the day of saluacion lasteth: for ỹ night
John. ix. cometh when none can worke: but let vs whyle we haue
the light, beleue in the light, and walke as the children of
the light, that we be not cast into the vtter darknes where
Mat.xxv is weping & gnashing of teeth. Let vs not abuse the goodnes of God, whiche calleth vs mercifully to amendmente, and of his endlesse pietie promiseth vs forgeuenesse of that which is past, if (with a whole mynd and true heart) we re-
Esai.i turne vnto him: for though our sinnes be redde as scarlet,
Ezechiel. they shalbe as whyte as Snowe: and though they be lyke
xviii purple, yet shal thei be as white as wolle. Turne you clene (saith the Lorde) from al your wickednesse, and your sinne shall not be your destruccion. Cast away from you al your vngodlines that ye haue done, make you new heartes & a newe spirite: wherfore wil ye dye, O ye house of Israell: Seeing that I haue no pleasure in the death of him ỹ dyeth (saith ỹ lord god.) Turne you then & you shall liue. Al-
i. John.ii though we haue sinned, yet haue we an aduocate with the father, Jesus Christ the righteous: and he it is that obtei-
Esai.liii. neth grace for our sinnes, for he was wounded for our offences, and smitten for our wickednes. Let vs therfore returne vnto him, who is the merciful receiuer of al true penitent sinners, assuring our self, that he is ready to receue vs, and most willing to pardon vs, if we come to him with faythfull repentaunce: If we will submit our selues vnto him, & from hēcefurth walke in his waies. If we wil take his easy yoke & light burdē vpon vs, to folow him in low-
Math.xi. lines, pacience, & charitie, & be ordred by the gouernaunce of his holy spirite, seking alwayes his glory, & serning him duelye in our vocacion, with thankes geuing. This if we doe, Christ will deliuer vs from the curse of the lawe, and from the extreme malediccion which shal light vpon them that shalbe sette on the left hand: and he wil sette vs on hys
Mat.xxv. right hand, and geue vs the blessed benediccion of his father, cōmaunding vs to take possessiō of his glorious kingdome,

dome, vnto the whiche he vouchsafe to bryng vs all, for hys infinite mercy. Amen.

Then shal they all knele vpon their knees: and ỳ Prieſtes and Clerkes kneelyng (where they are accuſtomed to saye the Letany,) shal saye thys Psalme.



Haue mercye vpon me (O God) after thy greate goodneſſe: accordynge to the multytude of thy mercyes, doe awaye myne offences. Miſerere mei deus Psalm. li.

Waſche me throughly fro my wickednes: and cleanſe me from my ſynne.

For I knowledge my faultes: and my ſynne is euer beefore me.

Againſt thee only haue I ſynned, and done this euil in thy ſyght: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

Beholde, I was shapen in wickednes: and in ſynne hath my mother conceyued me.

But loe, thou requireſte trueth in inwarde parties: and shalt make me to vnderſtande wiſedome ſecretly.

Thou shalt pourge me with Iſope, and I shalbe cleane: thou shalt waſche me, and I shalbe whiter then Snowe.

Thou shalt make me heare of ioye and gladneſſe: that the bones whiche thou haſt broken may reioyce.

Turne thy face from my ſynnes: and putte oute all my miſdedes.

Make me a cleane hearte (O God:) and renewe a righte ſpirite within me.

Caſt me not away from thy preſence: and take not thy holy ſpirite from me.

O geue me the comforte of thy helpe agayne: and ſtabliſhe me with thy free ſpirite.

Then shall I teache thy wayes vnto the wicked: and ſinners shalbe conuerted vnto thee.

Delyuer me from bloudguiltineſſe (O God) thou that arte the God of my health: and my tongue shal ſyng of thy righteouſneſſe.

Thou shalte open my lyppes (O Lorde:) my mouthe shall

shewe

shewe thy prayse.

For thou desirest no sacrifice, els woulde I geue it thee: but thou delightest not in burnt offeryuges.

The sacrifice of god is a troubled spirite: a broken and a contrite heart (O God) shalt thou not despyse.

O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offeringes and oblacions: then shal they offer yong bullockes vpon thyne altare.

Glory be to the father, and to the sonne, and. &c.

As it was in the beginning, and is nowe. &c. Amen.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruauntes.

Aunswere.

Which put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightely defende them.

Minister.

Helpe vs O God our sauiour.

Aunswere.

And for the glory of thy names sake delyuer vs, be mercyfull vnto vs synners, for thy names sake.

Minister.

O Lord heare our prayers.

Aunswere.

And let our crye come vnto thee.

Let vs praye.

O Lorde

O Lorde, we beseche thee mercyfullye heare oure prayers, and spare all those whiche confesse their sinnes to thee: that they (whose consciences by sinne are accused) by thy mercifull pardon maye bee absolued: Throughe Christ our Lorde Amen.

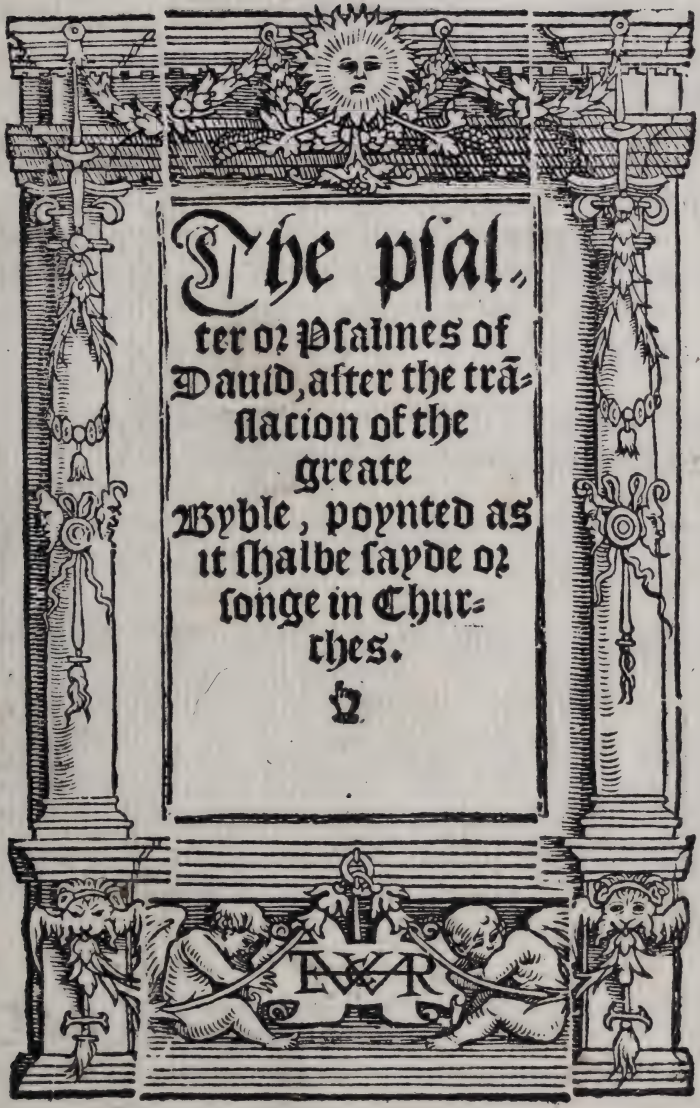
O Most mightie god and merciful father, which hast compassiō of al men, and hatest nothyng that thou hast made: whiche wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercyfully forgeue vs our trespasses, receyue and comfort vs, which bee greued and weryed with the burthen of our synne. Thy propertie is to haue mercy, to thee onely it apperteyneth to forgeue sinnes: spare vs therfore good lord, spare thy people whom thou haste redemed. Entre not into iudgement with thy seruauntes, whiche bee vile earth, and miserable sinners: but so turne thy yze from vs, which meekely knowledge our vilenes, and truly repēt vs of our faultes: so make haste to helpe vs in this worlde, that we maye euer lyue with thee, in the worlde to come: through Jesus Christ our Lorde. Amen.

Then shall the people saye thys that foloweth, after the Minister.

TUrne thou vs, O good Lorde, and so shall we bee turned: be fauourable (O lord) be fauourable to thy people, which turne to thee in weping, fastyng and praying: for thou arte a mercifull God, ful of compassion, long sufferyng, and of a great pietie. Thou spareste when we deserue punishment, and in thy wrath thynkest vpon mercye: Spare thy people good lord, spare them, and lette not thy heritage bee brought to confusion: heare vs (O lord) for thy mercy is great, and after the multytude of thy mercyes loke vpon vs.

(.*.)

Here endeth the boke of common prayer.


The pſal-
ter or Pſalmes of
Dauid, after the trā-
ſlacion of the
greate
Byble, poynted as
it ſhalbe ſayde or
ſonge in Chur-
thes.
R
EWR



The Pſalmes of Dauid.

Beatus vir qui non abiit. pſal.i.

BLeſſed is that man that hath not walked in the coũ-ſell of the vngodlye: noꝛ ſtand in the way of ſinners, and hath not ſit in the ſeate of the ſcoꝛneful. Morning prayer.

But hys delighte is in the lawe of the Loꝛd: and in hys lawe will he exercyſe hymſelfe daye and nyght.

And he ſhalbe like a tree planted by the water ſide: that will bꝛing furth his fruite in due ſeaſon.

Hys leafe alſo ſhall not wither: and loke whatſoeuer he doeth, it ſhall pꝛoſper.

As foꝛ the vngodly, it is not ſo with them: but they are like the chaffe which the wind ſcattereth awaye (from the face of the earth.)

Therfoꝛe the vngodly ſhal not be hable to ſtande in the iudgement: neither the ſinners in the congregacion of the ryghteous.

But the loꝛd knoweth the way of the righteous: and the way of the vngodly ſhall peryſhe.

Quare fremuerunt gentes. pſal.ii.

WHy dooe the Heathen ſo furiouſlye rage together: and why doe the people ymagine a vayne thing?

The kynges of the earth ſtande vp, and the ruleꝛs take counſayle together: agaynſt the Loꝛde, and agaynſt hys annoynted.

Let vs bꝛeake theyꝛ bandes aſunder: and caſt awaye theyꝛ coꝛdes from vs.

He that dwelleth in heauen ſhall laugh them to ſcoꝛne: the loꝛd ſhall haue them in deriſion.

Then ſhall he ſpeake vnto them in his wꝛath: and vexe them in hys ſoꝛe diſpleaſure.

Yet haue I ſet my kyng: vpon my holye hyll of Syon.

I wil pꝛeache the lawe, wherof the loꝛd hath ſayd vnto me: thou art my ſonne, this day haue I begotten thee.

Desyre of me, and I shal geue thee the heathen for thyne enheritaunce: and the vttermost parte of the earthe for thy possession.

Thou shalt bruise them with a rodde of yron: and breake them in pieces like a potters vessell.

Be wyse now therfore, O ye Kinges: be learned ye that are iudges of the earth.

Serue the Lorde in feare: and reioyce (vnto him) with reuerence.

Kysse the sonne lest he be angrye, and so ye perishe from the (right) waye: if his wrath be kindled (yea but a little) blessed are all they that put theyr trust in him.

Domine quid multiplicati. psal. iii.

LOrde how are they encreased that trouble me: many are they that ryse agaynst me.

Many one there be that say of my soule: there is no helpe for him in (his) God.

But thou O Lorde art my defendour: thou art my woorshyp, and the lifter vp of my head.

I did call vpon the Lorde with my voyce: and he hearde me out of hys holy hyll.

I layde me downe and slept: and rose vp agayne, for the Lorde sustayned me.

I will not bee afrayde of ten thousandes of people: that haue set themselues agaynst me round about.

Vp Lorde and helpe me, O my God: for thou smytest al myne enemies vpon the cheke bone, thou hast broken the teeth of the vngodlye.

Saluacion belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem psal. iiii.

HEare me when I call, O God of my ryghteousnesse: thou hast set me at libertie when I was in trouble, haue mercye vpon me, and hearken vnto my prayer.

O ye sonnes of men, how long will ye blaspheme myne honor: and haue suche pleasure in vanitie, and seeke after leasyng:

leasinge?

Knowe this also, that the Lorde hath chosen to himselfe the man that is godlye: when I call vpon the Lord, he will heare me.

Stand in awe, and synne not: comen with youre owne hearte, and in your chambre, and be styll.

Offre the sacrifice of righteousnesse: and put your trust in the Lorde.

There bee manye that wyll saye: who wyll shewe vs any good.

LORD lyfte thou vp: the lyghte of thy countenaunce vpon vs.

Thou haste putte gladnes in my hearte: sence the tyme that theyr corne and wyne (and oyle) increased.

I wyll laye me downe in peace, and take my rest: for it is thou Lord only, that makest me dwell in safetie.

Verba mea auribus. psalm. v.

VOnder my wordes, O LORDE: consyder my meditacion.

O herken thou vnto the voyce of my callynge, my kinge and my God: for vnto thee wyl I make my prayer.

My voyce shalte thou heare betymes O Lorde: earlye in the morninge wyll I dyrecte my prayer vnto thee, and wyll loke vp.

For thou arte the God that hath no pleasure in wickednesse: neyther shall any euyll dwell with thee.

Suche as bee foliche, shall not stande in thy syghte: for thou hatest all them that worke vanitie.

Thou shalte destroye them that speake leasinge: the Lorde wyll abhorre bothe the bloudthyrstie and deceytfull man.

But as for me, I wyl come into thy house, euen vpon the multitude of thy mercye: and in thy feare wyll I worshyp towarde thy holy temple.

Leade me, O lord, in thy righteousnes, because of myne enemies: make thy waye playne before my face.

For there is no faythfulnes in his mouth: theyr inward

partes are very wickednes.

Theyr throte is an open sepulchre: they flatter with their tongue.

Destroye thou them, O God, let them perishe throughe theyr owne ymaginacions: caste thē out in the multitude of theyr vngodlynes, for they haue rebelled agaynst thee.

And let al them that put theyr truste in thee reioyce: they shal euer be geuing of thankes, because thou defendest thē: they that loue thy name shalbe iopefull in thee.

For thou Lorde wylt geue thy blessinge vnto the righteous: and with thy fauourable kyndnesse wilt thou defend him, as with a shielde.

Domine ne in furore. psalm. vi.

Euening prayer.

O Lorde, rebuke me not in thyne indignacion: neyther chasten me in thy displeasure.

Haue mercy vpon me, O Lorde: for I am weake, O Lorde heale me, for my bones are vexed.

My soule is also sore troubled: but Lorde howe longe wilte thou punishe me?

Turne thee, O Lorde, and delyuer my soule: oh saue me for thy mercies sake.

For in death no man remembreth thee: and who wyll geue thee thankes in the pytte?

I am weary of my groninge, euery night washe I my bedde: and water my couche with my teares.

My beautie is gone for very trouble: and worne away because of all my enemies.

Awaye fro me all ye that worke vanitie: for the Lorde hath hearde the voyce of my wepinge.

The Lorde hath heard my peticion: the Lorde wyll receyue my prayer.

All myne enemies shall bee confounded and sore vexed: they shalbe turned backe, and put to shame sodenly.

Domine deus meus. psalm. vii.

O Lorde

O Lorde my God, in thee haue I put my truste: saue me from al them that persecute me, and delyuer me.

Lest he deuoure my soule lyke a Lion, and teare it in pieces: whyle there is none to helpe.

Oh Lorde my God, yf I haue done any suche thinge: or yf there be any wickednes in my handes.

Yf I haue rewarded euyll vnto him that dealte frendly with me: yea, I haue delyuered him, that without anye cause, is myne enemye.

Then let mine enemie persecute my soule, and take me: yea, let him treade my lyfe downe vpon the earth, and laye myne honour in the duste.

Stand vp O Lorde in thy wrath, and lifte vp thy selfe: because of the indignacions of myne enemies, aryse vp for me in the iudgement that thou hast commaunded.

And so shall the congregacion of the people come about thee: for theyr sakes therefore, lyft vp thy selfe agayne.

The Lorde shall iudge the people, geue sentence wyth me, O Lorde: accordinge to my righteousnesse, and accordinge to the innocencie that is in me.

Oh let the wickednesse of the vngodly come to an ende: but guyde thou the iuste.

For the righteous god: trieth the very heartes & reynes.

My helpe cometh of God: whiche preserueth them that are true of heart.

God is a righteous iudge (stronge and paciente:) and God is prouoked euery daye.

Yf a man wyll not turne, he wyl wheat his sweorde: he hath bente his bowe, and made it ready.

He hath prepared for him the instrumentes of death: he ordeyneth his arrowes agaynst the persecutours.

Beholde, he trauayleth with mischiefe: he hath conceyued sorowe, and brought foorth vngodlynes.

He hath grauen and digged vp a pytte: and is fallen him selfe into the destruccion that he made for other.

For hys trauayle shall come vpon hys owne head: and his wickednesse shall fall vpon his owne pate.

I wyll geue thankes vnto the Lorde accordyng to his righteousnesse: and wyll prayse the name of the Lorde the moste hyghest.

Domine dominus noster. psalm.viii.

O Lorde our gouernour, how excellent is thy name in all the worlde: thou that haste sette thy glorye aboue the heauens.

Out of the mouth of very babes and suckelinges haste thou ordeined strength because of thine enemies: that thou mightest stylle the enemye and the auenger.

For I wil consydre thy heauens, euen the worke of thy fyngers: the Moone and the sterres whiche thou haste ordeyned.

What is man that thou arte myndefull of him: and the sonne of man, that thou vysitest him:

Thou madest him lower then the Aungels: to crowne him with glory and worshyp.

Thou makest him to haue dominion of the workes of thy handes: and thou hast put all thinges in subiection vnder his feete.

All shepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fishe of the sea: and whatsoeuer walketh thorow the pathes of the seas.

O Lorde oure gouernour: howe excellente is thy name in all the worlde.

Confitebor tibi. psalm.ix.

Morning prayer.

I Wyll geue thankes vnto thee, O LORD, with my whole hearte: I wyll speake of all thy marueylous workes.

I wyll bee gladde, and reioyce in thee: yea, my songes wyl I make of thy name, O thou most hyest.

Whyle myne enemies are dryuen backe: they shall fall, and perishe at thy presence.

For thou hast maynteyned my right and my cause: thou arte sette in the throne that iudgest righte.

Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out theyr name for euer and euer.

O thou

O thou enemye, destructions are come to a perpetuall ende: euen as the cyties whiche thou haste destroyed, theyr memoriall is perished with them.

But the Lorde shall endure for euer: he hath also prepared his seate for iudgemente.

For he shall iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

The Lord also wyll be a defence for the oppressed: euen a refuge in due tyme of trouble.

And they that knowe thy name, wyll putte theyr trust in thee: for thou Lorde haste neuer fayled them that seeke thee.

O prayse the Lord, which dwelleth in Sion: shewe the people of his doynges.

For when he maketh inquisicion for bloude, he remembreth them: and forgetteth not the complaynt of the poore.

Haue mercye vpon me (O Lorde:) consider the trouble which I suffre of them that hate me, thou that lyfteste me vp from the gates of death.

That I maye shewe all thy prayses within the portes of the daughter of Syon: I wyll reioyce in thy saluacion.

The Heathen are sunken downe in the pitte that they made: in the same nette whiche they hydde priuely, is theyr owne foote taken.

The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne handes.

The wicked shalbe turned vnto hell: and all the people that forgeat God.

For the poore shal not be alway forgotten: the paciente abydinge of the meke, shal not perishe for euer.

Up Lorde and let not man haue the vpperhand: let the Heathen be iudged in thy syghte.

Putte them in feare (O Lorde:) that the Heathen maye knowe them selfes to be but men.

Vt quid domine, psalm. x.

Why

Why standest thou so farre of, (O Lord:) and hydest thy face in the nedefull tyme of trouble?

The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wilines that they haue ymagined.

For the vngodly hath made boaste of his owne hartes desyre: and speaketh good of the couetouse (whom God abhorreth.)

The vngodlye is so proude that he careth not for God: neyther is God in all his thoughtes.

His wayes are alwaye greuous: thy iudgementes are farre aboue oute of his syghte: and therefore defyeth he all his enemies.

For he hath sayde in his harte: tushe, I shall neuer bee caste downe, there shall no harme happen vnto me.

His mouthe is full of cursing, and discepte and fraude: vnder his tongue is vngodlynes and vanitie.

He sitteth lurking in the theuishe corners of the stretes: and priuely in his lurking dennes doth he murther the innocent, his eyes are sette agaynst the poore.

For he lyeth wayting secretely: euen as a Lion lurketh he in his denne, that he may rauishe the poore.

He doeth rauishe the poore: when he getteth him into his nette.

He falleth downe and humbleth him selfe: that the congregacion of the poore maye fall into the hande of his captaynes.

He hath sayde in his harte: tushe, God hath forgotten, he hydeth awaye his face, and he wyl neuer see it.

Aryse (O Lorde God) and lyft vp thyne hande: forgeat not the poore.

Wherfore shoulde the wicked blaspheme God: while he doeth say in his harte, tushe thou God carest not for it.

Surely thou haste seen it: for thou beholdeste vngodlynesse, and wronge.

That thou mayest take the matter into thy hande: the poore committeth himselfe vnto thee, for thou arte the helper of

per of the frendleſſe.

Breake thou the power of the vngodly and malicious: take awaye his vngodlynes, and thou ſhalt fynde none.

The Lorde is kynge for euer and euer: and the Heathē are periſhed out of the lande.

Lord, thou haſte heard the deſyre of the poore: thou preparest theyr hearte, and thyne eare harkened thereto.

To helpe the fatherleſſe and poore vnto theyr righte: that the man of the earth bee no more exalted agaynſte them.

In domino confido. pſalm.xi.

IN the Lorde putte I my truſte: howe ſaye ye then to my ſoule, that ſhe ſhoulde flye as a byrde vnto the hyll.

For loe, the vngodly bende their bowe: and make ready theyr arrowes within the quyuer, that they maye priuely ſhoote at them, whiche are true of hearte.

For the foundacions wyl be caſte down: and what hath the righteous done?

The Lorde is in his holy Temple: the Lordes ſeate is in heauen.

His eyes conſyder the poore: and his eye liddes tryeth the chyldren of men.

The LORDE alloweth the righteous: but the vngodly and him that delighteth in wickedneſſe, doeth hys ſoule abhorre.

Upon the vngodlye he ſhall rayne ſnares, fyre and brimſtone, ſtorme, and tempeſte: this ſhalbe theyr portion to drinke.

For the righteous Lord loueth righteouſnes: his countenaunce wyll beholde the thinge that is iuſte.

Saluum me fac domine. pſalm.xii.

HElpe (me) Lorde, for there is not one godlye manne lefte: for the faythfull are miniſhed from amonge the chyldren Euening prayer.

chyldren of men.

They talke of vanitie, euery one with his neyghboure: they do but flatter with theyr lippes, and dissemble in their double hearte.

The Lorde shall roote out al disceytfull lippes: and the tongue that speaketh proude thinges.

Whiche haue sayde: with our tongue wyll we preuayle, we are they that ought to speake, who is Lord ouer vs?

Nowe for the comforteles troubles sake of the nedy: & because of the depe sighinge of the poore.

I wyl vp (sayeth the Lorde:) and wyll helpe euery one from hym that swelleth agaynste him, and wyll sette them at reste.

The wordes of the Lord are pure wordes: euen as the siluer, which from earth is tryed and purifyed seuen times in the fyre.

Thou shalte kepe them (O Lorde:) thou shalt preserue him from this generation for euer.

The vngodly walke on euery syde, when they are exalted: the chyldren of men are put to rebuke.

Vsquequo domine. psalm. xiii.

HOwe longe wilt thou forgeat me O Lord, for euer: how longe wilt thou hyde thy face from me?

Howe longe shall I seke counsayle in my soule, and bee so vexed in my hearte: howe longe shall myne enemies triumphe ouer me?

Consyder and heare me, O Lord my god: lighten mine eyes, that I slepe not in death.

Leste myne enemye saye, I haue preuayled agaynste him: for yf I bee caste downe, they that trouble me will reioyce at it.

But my truste is in thy mercye: and my hearte is ioyefull in thy saluacion.

I wyll synge of the Lord, because he hath delte so louingly with me: (yea, I wyll prayse the name of the Lorde the most hyghestе.)

Dixit incipiens. psalm.xiiii.

THe foole hath sayde in his heart: there is no God.
They are corrupte, and beecome abhominable in theyr doynges: there is not one that doeth good (no not one.)

The Lorde loked downe from heauen vpon the childre of men: to see yf there were anye that would vnderstande, and seke after God.

But they are all gone oute of the waye, they are all together become abhominable: there is none that doth good, no not one.

Theyr throte is an open sepulchre, with theyr tongues they haue deceyued: the poison of aspes is vnder theyr lips.

Theyr mouthe is full of cursinge and bitternesse: theyr feete are swyfte to shedde bloude.

Destruccion and vnhappinesse is in theyr wayes: and the waye of peace haue they not knowen, there is no feare of God before theyr eyes.

Haue they no knowledge that they are all such workers of mischefe: eatinge vp my people as it were bread.

And call not vpon the Lorde: there were they brought in great feare (euen where no feare was) for God is in the generacion of the righteous.

As for you, ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lorde.

Who shall geue saluacion vnto Israel out of Sion: whē the Lord turneth the captiuitie of his people, then shal Iacob reioyce and Israel shalbe gladde.

Domine quis habitabit. psalm.xv.

LOrde who shal dwell in thy tabernacle: who shal rest vpon thy holy hyll: Morning prayer.

Euen he that leadeth an vncorrupte lyfe: and doth the thinge whiche is righte, and speaketh the trueth from his hearte.

He that hath vsed no deceyte in his tongue: nor done euill to his neighbours, and hath not slaundered his neighbours.

He that

He that setteth not by hymselfe, but is lowelye in hys owne eyes: and maketh muche of them that feare the lorde.

He that sweareth vnto his neighboure and disapointeth him not: though it wer to his owne hinderaunce.

He that hath not geuen his money vpon vsurye: nor take reward against the innocent.

Whoso dothe these thynges: shal neuer fall.

Conserua me domine. psalm.xvi.

PReserue me, O god: for in thee haue I put my trust.

O my soule, thou hast saide vnto the Lorde: thou art my god, my goodes are nothing vnto thee.

All my delyghte are vpon the Saintes that are in the earth: and vpon suche as excell in vertue.

But thei ꝑ rũne after another god: shal haue great trouble.

Their drinke offeringes of bloude will not I offer: neyther make mencion of their names within my lippes.

The Lorde himselfe is the porcion of mine inheritaunce and of my cup: thou shalt maintaine my lotte.

The lotte is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I will thanke the Lorde for geuinge me warninge: my reines also chasten me in the night season.

I haue set God alwaies before me: for he is on my right hande, therefore I shall not fall.

Wherefore my heart was glad, and my glorye reioyced: my flesche also shall rest in hope.

For why? thou shalte not leaue my soule in hell: neyther shalt thou suffre thy holy one to see corrupcion.

Thou shalt shewe me the pathe of life: in thy presence is the fulnes of ioye, and at thy righte hande there is pleasure for euermore.

Exaudi domine iusticiam. psalm.xvii.

HEare the right, O Lorde, consider my complainte: & hearken vnto my prayer that goeth not oute of fained lippes.

Let my

Let my sentence come forth from thy presence: and lette thyne eyes loke vpon the thinge that is equall.

Thou hast proued and visited myne hearte in the nyghte season, thou hast tried me, and shall fynde no wickednes in me: for I am vtterlye purposed that my mouthe shall not offende.

Because of mennes woorkes that are done agaynste the wordes of thy lyppes: I haue kepte me from the wayes of the destroyer.

O hold thou vp my goynges in thy pathes: that my fote-steppes slyp not.

I haue called vpon thee, O God, for thou shalte heare me: incline thyne eare to me, and herken vnto my wordes.

Shewe thy marueylous louing kindnes, thou that art the sauiour of them that trust in thee: from suche as resiste thy righte hande.

Keepe me as the apple of an eye: hyde me vnder the shadowe of thy winges.

From the vngodly that trouble me: myne enemies compasse me rounde about, to take awaye my soule.

They are inclosed in theyr owne fatte: and theyr mouth speaketh proud thinges.

They lye waytinge in our waye on euery syde: turning their eyes downe to the grounde.

Like as a Lion that is gredy of his pray: and as it were a Lions whelpe lurking in secrete places.

Vp Lord, disapoint him and cast him downe: deliuer my soule from the vngodly, which is a sweorde of thyne.

From the menne of thy hand, O Lord, from the menne I saye, and from the euyll world: which haue theyr porcion in this lyfe, whose bellies thou fyllest with thy hidde treasure.

They haue children at theyr desyre: and leaue the rest of theyr substaunce for theyr babes.

But as for me, I wyll beeholde thy presence in righteousnes: and when I awake vp after thy lykenes, I shalbe satisfyed with it.

Euening prayer.

Diligam te Domine. psalm.xviii.

I Wyll loue thee, O Lorde, my strength, the Lorde is my stony rocke, & my defence, my sauiour, my God, & my mighte, in whom I wyll truste: my buckeler, the horne also of my saluacion, and my refuge.

I wyl call vpon the Lord which is worthy to bee praysed: so shall I be safe fro myne enemyes.

The sorowes of death compassed me: and the ouerflowinges of vngodlynes made me afrayde.

The paynes of hell came aboute me: the snares of death ouertoke me.

In my trouble wyl I cal vpon the Lord: and complaine vnto my God.

So shal he heare my voyce out of his (holy) temple: and my complaynt shall come before him, it shall entre euen into his eares.

The earth trembled and quaked: the verye foundacions also of the hylles shoke and were remoued, because he was wroth.

There went a smoke out of his presence: & a consuming fyre out of his mouth, so that coles were kindled at it.

He bowed the heauens also and came down: and it was darke vnder his feete.

He roade vpon the Cherubins and dyd flye: he came flyinge vpon the wynges of the wynde.

He made darkenes his secrete place: his pauilion round aboute hym with darke water and thicke cloudes to couer him.

At the brightnesse of his presence, his cloudes remoued: hayle stones, and coles of fyre.

The Lord also thundred out of heauen: and the highest gaue his thunder, hayle stones and coles of fyre.

He sent out his arowes and scattered them: he cast forth lightninges, and destroyed them.

The springes of waters were seen: and the foundacions of the round world were discouered at thy chiding, O lord, at the blasting of the breth of thy displeasure.

He shall

He shall send de down from the highe to fetche me: and shall take me out of many waters.

He shall deliuer me from my strongeste enemye, and from them which hate me: for they are to mightie for me.

They preuented me in the daye of my trouble: but the lorde was my vpholder.

He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

The Lorde shal rewarde me after my righteous dealing: accordyng to ỹ clennes of my handes, shall he recõpence me.

Because I haue kepte the wayes of the Lorde: and haue not forsaken my god as the wicked doth.

For I haue an eye vnto all hys lawes: and will not caste out hys commaundementes from me.

I was also vncorrupt before him: and eschewed mine own wickednes.

Therfore shall the Lorde rewarde me after my righteous dealyng: and accordynge vnto the clennesse of my handes in hys eye syght.

With the holy thou shalte bee holy: and with a perfect man thou shalt be perfecte.

With the cleane, thou shalt be cleane: and with ỹ frowarde thou shalte learne frowardenes.

For thou shalte saue the people that are in aduersitie, and shalte bryng down the high lokes of the proude.

Thou also shalte lyghte my Candle: the lord my god shall make my darkenes to be lyght.

For in thee I shall discomforte an hoste of men: and with the helpe of my god, I shall leape ouer the wall.

The way of god is an vndefiled way, the word of the lord also is tried in the fire: he is the defender of all them that put their trust in hym.

For who is God but the lorde: or who hath any strength, except our God:

It is God that girdeth me with strength of warre: and maketh my waye perfect.

He maketh my fete like hartes fete: & setteth me vp on high.

He teacheth my handes to fighte: and mine armes shall breake euen a bowe of stele.

Thou hast geuen me the defence of thy saluacion: thy right hande also shall holde me vp, and thy louing correccion shall make me great.

Thou shalt make roume inough vnder me for to goe: that my fote steppes shall not slyde.

I wyll folowe vpon myne enemyes and ouertake them: neyther wyll I turne agayne, tyll I haue destroyed them.

I will smyte them, that they shall not bee hable to stande: but fall vnder my feete.

Thou hast girded me with strength vnto the battaile: thou shalt throwe down myne enemyes vnder me.

Thou hast made mine enemies also to turne their backes vpon me: and I shal destroye them that hate me.

They shall crye, but there shalbe none to helpe them: yea, euen vnto the Lorde shal they crye, but he shal not heare thē.

I wyll beate them as small as the dust before the winde: I wyll cast them out, as the claye in the stretes.

Thou shalte delyuer me from the striuinges of the people: and thou shalt make me the head of the heathen.

A people whom I haue not knowen: shall serue me.

Assone as they heare of me, they shall obeye me: but the straunge children shall dissemble with me.

The straunge children shal faile: and be afrayed out of their prisons.

The Lord lyueth: and blessed be my strong helper, and praised be the god of my saluacion.

Euen the God which seeth that I be auenged: & subdueth the people vnto me.

It is he that deliuereth me from my (cruell) enemyes, and setteth me vp aboue mine aduersaries: thou shalte rid me frō the wicked man.

For thys cause I wyll geue thankes vnto thee, O lorde, emong the gentiles: and syng prayses vnto thy name.

Great prosperitie geueth he vnto his king: and sheweth louinge kindnes vnto Dauid hys annointed, and vnto his sede

for euermore.

Celi enarrant gloriam dei. psalm.xix.

THe heauens declare the glory of god: & the firmament sheweth hys handye worke. Morning prayer.

One daye telleth another: and one nighte certifieth another.

There is neither speache nor language: but their voyces are heard emong them.

Theyr sound is gone out into al landes: and their wordes into thendes of the world.

In them hath he set a tabernacle for the sunne: whiche cometh forth as a bridegrome out of hys chamber, and reioyseth as a gyaunt to runne hys course.

It goeth forth from the vttermost part of the heauen, and runneth about vnto the ende of it agayne: and there is nothyng hid from the heate therof.

The law of the Lord is an vndefiled law conuertyng the soule: the testimonie of the Lorde is sure, and geueth wisedome vnto the simple.

The statutes of the Lord are ryght, and reioyce the herte: the commaundemente of the Lorde is pure, and geueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true, and righteous altogether.

More to be desyred are they then golde, yea, then muche fine golde: sweter also then hony and the hony combe.

Moreouer, by them is thy seruaunt taught: and in keping of them there is great rewarde.

Who can tell how oft he offendeth? O clense thou me from my secrete faultes.

Kepe thy seruaunt also from presumpteous synnes, leste they geat the dominion ouer me: so shall I bee vndefiled, and innocent from the great offence.

Let the woordes of my mouth, and the meditacion of my heart: be (alway) acceptable in thy syght.

O Lorde: my strength and my redemer.

Exaudiat te dominus, Psalm.xx.

THe lorde heare thee in the daye of trouble: the name of the god of Iacob defende thee.

Sende thee helpe from the Sanctuary: & strength thee out of Sion.

Remember all thy offerynges: and accepte thy brente sacrifice.

Graunte thee thy heartes desire: and fulfyll al thy minde.

We wil reioyce in thy saluacion, and triumphe in the name of the Lorde our God: the Lorde performe all thy peticions.

Now knowe I that the Lord helpeth his annoynted, and wyl heare hym from his holy heauen: Euen with the wholesome strength of hys ryghte hande.

Some put their trust in charettes, and some in horses: but we wyll remember the name of the Lorde our God.

They are brought down and fallen: but we are rysen, and stande bpryghte.

Saue Lorde, and heare bs, O kyng of heauen: when we call (bpon thee.)

Domine in virtute tua. Psalm. xxi.

THe kyng shall reioyce in thy strengthe O Lorde: exceedyng glad shall he be of thy saluacion.

Thou hast geuen hym his heartes desire: and haste not denyed hym the request of hys lyppes.

For thou shalte preuente hym with the blessinges of goodnesse: and shalt set a crown of pure gold bpon hys head.

He asked lyfe of thee, and thou gauest him a long life: euen forever and euer.

His honour is great in thy saluacio: glory and great worshyp shalt thou laye bpon hym.

For thou shalte geue hym euerlastyng felicitie: and make hym glad with the ioye of thy countenaunce.

And why: Because the kyng putteth his trust in the lord: and in the mercy of the most highest, he shall not miscary.

All thyne enemyes shall fele thy hande: thy righte hande shall fynde out them that hate thee.

Thou shalte make them like a fierie ouen in tyme of thy wrath: the lord shall destroy them in his displeasure, and the fire

fire shal consume them.

Their fruite shalte thou roote oute of the earth: and their sede from emong the childzen of men.

For they intended mischiefe againste thee: and imagined such a deuice, as they are not hable to perfourme.

Therfore shalt thou put them to flight: and the stringes of thy bowe shalt thou make ready against the face of them.

Be thou exalted Lorde, in thy owne strength: so will we syng and prayse thy power.

Deus Deus meus. psalm.xxii.

My god, my god (loke vpon me:) why hast thou forsake me, and arte so farre from my health, and from the wordes of my complaint: Euening prayer.

O my god, I crye in the daye tyme, but thou heares not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee, they trusted in thee: and thou diddest delyuer them.

They called vpon thee, and were holpen: they putte theyr trust in thee, and were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the outcast of the people.

All they that see me, laughe me to scorne: they shoote out their lyppes, and shake the head, saying.

He trusted in God that he would delyuer hym: let him delyuer hym, if he will haue hym.

But thou art he that toke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brestes.

I haue been lefte vnto thee euer sence I was borne: thou art my god euen from my mothers wombe.

O goe not from me, for trouble is hard at hande: and there is none to helpe me.

Many oxen are come about me: fat bulles of Basan close me in on euery syde.

They gape vpon me with their mouthes: as it were a raumpyng and roaryng lyon.

I am powred oute lyke water,and al my bones are oute of ioynte:my heart also in the middes of my body,is euen lyke meltyng waxe.

My strength is dried vp like a potsherde and my tongue cleueth to my gummes:and thou shalt bring me into the dust of death.

For(many)dogges are come aboute me:and the counsell of the wycked layeth siege agaynst me.

They pearced my handes and my fete:I may tell all my bones, they stande staryng and lokyng vpon me.

They part my garmentes emonge them:and caste lottes vpon my vesture.

But be not thou farre from me O lorde: thou art my succour,hast thee to helpe me.

Delyuer my soule from the sweorde:my derlyng from the power of the dogge.

Saue me from the Lions mouth:thou hast heard me also from emong the hornes of the Unicornes.

I wil declare thy name vnto my brethren:in the middes of the congregacion wyll I prayse thee.

O prayse the lord ye that feare hym:magnifie hym all ye of the sede of Jacob,and feare hym all ye sede of Israel.

For he hath not despysed nor abhorred the lowe estate of the poore:he hath not hyd hys face from hym, but when he called vnto hym,he hearde hym.

My praise is of thee in the great congregacion:my vowes wyll I performe in the syght of them that feare hym.

The poore shall eate and bee satisfied: they that seke after the lord shal prayse hym,your heart shall lyue for euer.

All the endes of the world shal remember themselues,and be turned vnto the lord:and all the kynredes of the nacions shal worship before him.

For the kyngdome is the Lordes:and he is the gouernoure among the people.

All suche as be fat vpon earth:haue eaten and worshipped.

All thei that goe down into the dust, shal knele before him: and no man hath quickened his owne soule.

My

My sede shall serue him: thei shalbe counted vnto the lorde for a generacion.

They shall come, and the heauens shal declare his righteousnes: vnto a people that shalbe borne whom the lorde hath made.

Dominus regit me. psalm.xxiii.

THe lord is my shepeherd: therfore can I lacke nothing.

He shall feede me in a grene pasture: and leade me furth beside the waters of comfort.

He shall conuert my soule: and bryng me furth in ỹ pathes of righteousnes for his names sake.

Yea, though I walke through the valey of the shadowe of death: I will feare no euill, for thou arte with me, thy rodde and thy staffe comfort me.

Thou shalte prepare a table before me, againste them that trouble me: thou hast annointed my head with Oyle, and my cup shalbe full.

But (thy) louing kindenesse and mercy shall folowe me all the dayes of my lyfe: and I will dwell in the house of the lord for euer.

Domini est terra. psalm.xxiiii.

THe Yearth is the Lordes, and all that therein is: the compasse of the worlde, and they that dwell therein. Morning prayer.

For he hath founded it vpon the Seas: and prepared it vpon the floudes.

Who shall ascende into the hill of the Lorde: or who shal ryse vp in his holy place?

Euen he that hath cleane handes, and a pure hearte: and that hath not lyfte vp his mynde vnto vanitie, nor sworne to deceiue his neighboure.

He shall receyue the blessyng from the Lorde: and ryghteousnesse from the God of his saluacion.

Thys is the generacion of them that seke him: euen of thē that seke thy face O Jacob.

Lift vp your heades, O ye gates: and be ye lifte vp ye euerlastyng doores, and the kyng of glory shall come in.

Who is the kyng of glory? it is the lord strong and mightie,

euen the lorde, mightie in battail.

Lifte vp youre heades (O ye gates:) and bee ye lifte vp ye euerlastyng doores, and the king of glory shall come in.

Who is the king of glory? euen the Lorde of hostes, he is the kyng of glory.

Ad te domine. psalm. xxv.

UNto thee (O Lorde) wyl I lifte vp my soule, my god, I haue put my trust in thee: O let me not be cõfounded, neyther let myne enemies triumphe ouer me.

For all they that hope in thee shall not bee ashamed: but suche as transgresse without a cause, shalbe put to confusion.

Shewe me thy wayes, O lord: and teache me thy pathes.

Leade me furth in thy trueth, and learne me, for thou art the God of my saluacion: in thee hath been my hope all the day long.

Call to remembraunce (O Lord) thy tender mercyes: and thy louing kindenesse, whiche hath been euer of olde.

Oh remember not the synnes and offences of my youth: but accordyng to thy mercy thinke thou vpon me (O Lorde) for thy goodnesse.

Gracious and righteous is the lord: therfore wil he teache synners in the waye.

Them that be meke shall he guide in iudgement: and such as be gentle, them shall he learne hys waye.

All the pathes of the lord are mercy and trueth: vnto such as kepe his couenaunt and his testimonies.

For thy names sake, O Lorde: be merciful vnto my sinne, for it is great.

What man is he that feareth the lord? hym shall he teache in the waye that he shall chose.

His soule shall dwel at ease: and his sede shal enherite the lande.

The secretes of the Lorde are among them that feare him: and he wyll shewe them his couenaunt.

Mine iyes are euer lokyng vnto the lord: for he shal plucke my fete out of the nette.

Turne thee vnto me, and haue mercye vpon me: for I am

desolate

desolate and in miserye.

The sorowes of my hearte are enlarged: O bring thou me out of my troubles.

Loke vpon mine aduersitie and misery: and forgeue me all my sinne.

Consider mine enemies howe manye they are: and they beare a tyrannous hate agaynst me.

O kepe my soule and deliuer me: let me not be confounded, for I haue put my trust in thee.

Let perfectnes and righteous dealing wayte vpon me: for my hope hath been in thee.

Deliuer Israel, O God: out of all hys troubles.

Iudica me domine. psal. xxvi.

BE thou my iudge (O Lord) for I haue walked innocentlye: my truste hath been also in the Lorde, therefore shall I not fall.

Examine me, O Lord, and proue me: trye out my reines and my heart.

For thy louing kindnes is euer before myne eyes: and I will walke in thy trueth.

I haue not dwelte with vayne persones: neither will I haue felowshyp with the deceitfull.

I haue hated the congregacion of the wicked: and will not sit emong the vngodlye.

I will washe my handes in innocencie, O Lorde: and so will I goe to thyne altare.

That I may shew the voyce of thankesgeuing: and tell of all thy woonderous woorkes.

Lorde, I haue loued the habitacion of thy house: and the place where thyne honor dwelleth.

O shutte not vp my soule with the sinners: nor my lyfe with the bloudthyrstie.

In whose handes is wickednes: and theyr right handes are full of gyftes.

But as for me, I will walke innocently: O deliuer me, and be mercifull vnto me.

My foote standeth right: I will prayse the Lorde in the congre-

congregacions.

Dominus illuminacio. psal.xxvii.

Euening praier.

THe lorde is my light and my saluacion, whom then shall I feare? the lorde is the strength of my lyfe, of whom then shall I be afrayde?

When the wicked (euen myne enemies & my foes) came vpon me to eate vp my flesche: they stombled and fell.

Though an host of men were layde against me, yet shal not my heart be afrayde: and though there rose vp warre agaynst me, yet wil I put my trust in him.

One thing haue I desyred of the Lord, which I wil require: euen that I may dwell in the house of the Lorde all the dayes of my life, to beholde the fayre beuty of the lord, and to visite his temple.

For in the time of trouble he shal hide me in his Tabernacle: yea in the secrete place of hys dwelling shal he hyde me, and set me vp vpon a rocke of stone.

And nowe shal he lift vp my head: aboue mine enemies round about me.

Therfore will I offer in his dwelling an oblacion with great gladnes: I wil syng & speake prayses vnto the lord.

Hearken vnto my voyce, O lord, when I crye vnto the: haue mercy vpon me, and heare me.

My hearte hath talked of thee, seke ye my face: thy face lord wil I seke.

O hyde not thou thy face fro me: nor cast thy seruaunte away in displeasure.

Thou hast been my succoure: leaue me not, neither forsake me, O God of my saluacion.

When my father and my mother forsake me: the lord taketh me vp.

Teache me thy waye, O lorde: and leade me the ryghte way, because of mine enemies.

Deliuer me not ouer into the will of myne aduersaries: for there are false witnesses risen vp agaynst me, and such as speake wrong.

I should vtterly haue faynted: but that I beleue verelye to see

to see the goodnes of the lord, in the land of the liuing.

O tary thou the Lordes laysure: be strong and he shall coumfort thine heart, and put thou thy trust in the Lorde.

Ad te domine clamabo. psal. xxviii.

UNto thee will I crye, O lord my strength: thinke no scorne of me, lest if thou make thee as though thou hearest not, I become like them that goe down into the pytte.

Heare the voyce of my humble peticions when I crye vnto thee: when I hold vp my handes towarde the mercye seate of thy holy Temple.

O plucke me not away (neither destroy me) with the vngodlye and wicked doers: whiche speake frendlye to theyr neighbours, but imagine mischiefe in theyr heartes.

Reward them accordyng to theyr dedes: and accordyng to the wickednes of theyr owne inuencions.

Recompence them after the woorke of their handes: pay them that they haue deserued.

For they regarde not in theyr minde the woorkes of the lorde, nor the operacion of his handes: therefore shall he breake them downe, and not build them vp.

Praysed be the lord: for he hath hearde the voyce of my humble peticions.

The lord is my strength and my shielde, my hearte hath trusted in him: and I am holpen, therefore my heart daunceth for ioy, and in my song will I prayse him.

The lord is theyr strength: and he is the wholesome defence of his annoynted.

O saue thy people, and geue thy blessing vnto thine enheritaunce: fede them and set them vp for euer.

Afferte domino. psal. xxix.

GRyng vnto the Lorde, O ye mightye (bryng younge Rammes vnto the Lorde:) ascribe vnto the Lorde, woorshyp and strength.

Geue the lorde the honour due vnto hys name: woorshyp the lorde with holy woorshyp.

It is the Lord that commaundeth the waters: it is the glorious

glozious God that maketh the thunder.

It is the Lozd that ruleth the sea, the voyce of the lozd is mightye in operacion: the voyce of the Lozde is a glozious voyce.

The voyce of the Lozd breaketh the Cedze trees: yea, the lozd breaketh the Cedzes of Libanus.

He made them also to skip lyke a calfe: Libanus also and Syzion like a young vnicozne.

The voyce of the Lozde deuideth the flames of fyze: the voyce of the Lozd shaketh the wildernes, yea the lozd shaketh the wildernes of Cades.

The voyce of the lozd maketh the Hindes to bzing furth young, and dyscouereth the thicke busches: in hys Temple doeth euery man speake of his honour.

The lozd sitteth aboue the water floud: and the lozd remayneth a kyng foz euer.

The lozde shall geue strength vnto hys people: the lozde shall geue his people the blessing of peace.

Exaltabo te domine. psal. xxx.

Mornig prayer.

I Will magnifye thee, O lozd, foz thou hast set me vp: and not made my foes to trymphe ouer me.

O lozd my God, I cryed vnto thee: and thou hast healed me.

Thou lozde hast bzought my soule out of hell: thou hast kept my lyfe from them that goe down to the pytte.

Sing pzaises vnto the lozd (O ye Saynctes of his:) and geue thankes vnto him, foz a remembzaunce of his holines.

Foz hys wzath endureth but the twinklyng of an eye, & in his pleasure is life: heauines may endure foz a night, but ioy cometh in the mozning.

And in my pzosperitie I sayd, I shal neuer be remoued: thou lozd of thy goodnes hadst made my hyll so strong.

Thou didst turne thy face (fro me:) and I was troubled.

Then cryed I vnto thee O lozde: and gat me vnto my lozde ryght humbly.

What pzofite is there in my bloude: when I goe downe to the pytte?

Shall

Shall the dust geue thankes vnto thee: or shall it declare thy trueth?

Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

Thou hast turned my heauines to ioye: thou hast put of my sackecloth, and girded me with gladnesse.

Therfore shal euery good man syng of thy praise without cealyng: O my god I wil geue thankes vnto thee for euer.

In te domine speraui. psalm. xxxi.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy ryghteousnes.

Bowe downe thyne eare to me: make hast to delyuer me.

And bee thou my stronge rocke, and house of defence: that thou mayest sane me.

For thou art my strong rocke and my castell: bee thou also my guide, and leade me for thy names sake.

Draw me oute of the nette, that they haue layed priuelye for me: For thou art my strength.

Into thy handes I commende my spirite: for thou hast redemed me O lord, thou god of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath been in the lord.

I wyll be glad and reioyce in thy mercy: for thou hast cõsidered my trouble, and hast knowen my soule in aduersitie.

Thou hast not shutte me vp into ỹ hand of the enemy: but hast set my fete in a large roume.

Haue mercy vpon me, O lord, for I am in trouble: & mine ye is consumed for very heauines, euen my soule & my body.

For my lyfe is waxen olde with heaupnes: and my yeres with mourning.

My strength fayleth me because of mine iniquitie: and my bones are corrupt.

I became a reprofe among all mine enemies, but specially emong my neighbors: and thei of mine acquaintaunce were afraied of me, and they that did see me withoute, conueighed themselues fro me.

I am

I am cleane forgotten, as a dead man out of mynd: I am become lyke a broken vessel.

For I haue heard the blasphemy of the multitude: & feare is on euery syde, whyle they consspire together agaynste me, and take their counsell to take away my lyfe.

But my hope hath been in thee, O Lord: I haue said thou art my God.

My tyme is in thy hande, delyuer me from the hande of myne enemyes: and from them that persecute me.

Shew thy seruaunt the lyght of thy countenaunce: and saue me for thy mercyes sake.

Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lippes be put to silence, which cruellye, dysdaynfully, and dispitefully, speake agaynste the righteous.

O how plentifull is thy goodnes whiche thou haste layed vp, for them that feare thee: and that thou haste prepared for them that put their trust in thee, euen before the sonnes of mē.

Thou shalte hide them priuely by thyne owne presence, from the prouokyng of al men: thou shalt kepe them secretlye in thy tabernacle, from the strife of tongues.

Thankes be to the Lorde: for he hath shewed me marueilous great kyndnes in a strong citie.

And when I made haste, I said: I am cast out of the sight of thyne yes.

Neuertheless, thou hardest the voyce of my prayer: when I cryed vnto thee.

O loue the Lorde, all ye his saynctes: for the Lord preserueth them that are faythfull, and plenteously rewardeth the proude doer.

Be strong and he shal stablish your heart: al ye that putte your trust in the lord.

Beati quorum. psalm. xxxii.

Euening prayer.

BLessed is he, whose vnrighteousnes is forgeuen: and whose synne is couered.

Blessed is the man, vnto whom the lord imputeth no

no synne:and in whose spirite there is no guyle.

For whyle I helde my tong,my bones consumed awaye, through my dayly complaynyng.

For thy hand is heauy vpon me day and nighte: and my moisture is lyke the drouth in the Sommer.

I wil knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hyd.

I sayd,I wyll confesse my synnes vnto the lorde: and so thou forgauest the wyckednes of my synne.

For thys shall euery one that is godly, make hys prayer vnto thee:in a tyme when thou mayest be founde, but in the great water fluddes they shall not come nigh hym.

Thou arte a place to hyde me in, thou shalte preserue me from trouble:thou shalte compasse me rounde aboute with songes of delyueraunce.

I wil enforme thee,and teache thee in the waye wherein thou shalt goe:and I wyll guide thee with myne eye.

Be ye not lyke horse and mule,whiche haue no vnderstandyng:whose mouthes must be holden with bitte and bridle,lest they fall vpon thee.

Great plagues remayne for the vngodly: but whoso putteth hys trust in ỹ lord,mercy embraceth hym on euery side.

Be glad,O ye righteous and reioyce in the lorde:and bee ioyfull all ye that are true of heart.

Exultate iusti in domino. psalm.xxxiii.

REioyce in the lord,O ye righteous:for it becommeth well the iust to be thankeful.

Prayse the lord with harpe:syng Psalmes vnto hym with the lute and instrument of ten strynges.

Syng vnto the lorde a newe songe:synge prayses iustlye (vnto hym)with a good corage.

For the worde of the lord is true:and al hys workes are faythfull.

He loueth righteousnes and iudgemente:the earth is full of the goodnes of the lord.

By the worde of the lord were the heauens made:and all the hostes of them by the breath of hys mouth.

He gathereth the waters of the sea together as it were vpō an heape: and layeth vp the depe as in a treasure house.

Let al the earth feare the lorde: stande in awe of him al ye that dwel in the worlde.

For he spake, and it was done: he commaunded, and it stode fast.

The lord bryngeth the counsail of the heathen to naught: and maketh the deuises of the people to be of none effect (and casteth out the counsailles of princes.)

The counsayll of the lorde shall indure for euer: and the thoughtes of his heart from generacion to generacion.

Blessed are the people whose god is the lord Iehouah: and blessed are the folke that haue chosen him to bee their inherytaunce.

The lorde loked downe from heauen, and behelde all the children of men: from the habitacion of hys dwelling, he considereth all them that dwell in the earth.

He fashioned al the heartes of them: and vnderstandeth al theyr workes.

There is no kyng that can be saued by the multitude of an host: neither is any mightie man deliuered by muche strēgth.

A horse is coumpted but a vaine thing to saue a man: neither shall he delyuer any man by hys great strength.

Beholde, the eye of the lorde is vpon them that feare him: and vpon them that put their trust in his mercy.

To delyuer their soules from death: and to feede them in tyme of dearth.

Our soule hath paciently tarryed for the lord: for he is oure helpe, and our shielde.

For our heart shal reioice in hym: because we haue hoped in hys holy name.

Let thy mercifull kyndnesse (O lorde) be vpon vs: like as we haue put our trust in thee.

Benedicam dominum. psalm. xxxiiii.

I Wyll alwaye geue thankes vnto the lorde: his praise shall euer be in my mouth.

My soule shal make her bost in ỹ lord: ỹ humble shal heare

heare therof and be glad.

O prayse the Lorde with me, and let vs magnifye hys name together.

I sought the Lorde, and he heard me: yea, he deliuered me out of all my feare.

They had an eye vnto him, and wer lightned: and their faces were not ashamed.

Loe, the poore cryeth, and the Lorde heareth him: yea, and saueth him out of all his troubles.

The Aungel of the Lorde tarieth rounde about them that feare him: and deliuereth them.

O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

O feare the Lord, ye that be his sainctes: for they that feare him, lacke nothing.

The lyons doe lacke, and suffre hunger: but they which seke the Lord, shall want no maner of thing that is good.

Come ye children, and hearken vnto me: I will teache you the feare of the Lorde.

What man is he that lusteth to liue, and would fayn see good dayes: kepe thy tonge from euill, and thy lippes that they speake no guyle.

Eschewe euill and doe good: seke peace and ensue it.

The eyes of the Lord, are ouer the righteous: and hys eares are open vnto theyr prayers.

The countenaunce of the lord is agaynst them that doe euil: to roote out the remēbraunce of them from of ỹ earth.

The righteous crye, and the lord heareth them: and deliuereth them out of all theyr troubles.

The lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirite.

Great are the troubles of the righteous: but the Lorde deliuereth him out of all.

He kepeth al his bones: so that not one of thē is broken.

But misfortune shall slaye the vngodlye: and they that hate the righteous, shalbe desolate.

The Lorde deliuereth the soules of hys seruauntes: and

all they that put theyr trust in hym, shall not be destitute.

Judica domine nocentes. psal.xxxv.

Morning prayer.

PLeade thou my cause O lord, with them that striue with me: and fight thou agaynst them that fight agaynst me.

Lay hand vpon the shielde and buckeler: and stand vp to helpe me.

Bring furth the speare, and stoppe the way agaynst thē that persecute me: saye vnto my soule, I am thy saluacion.

Let them be confounded and put to shame that seke after my soule: let them be turned backe, and brought to confusion, that ymagine mischiefe for me.

Let them be as the dust before the wind: and the aungell of the Lord scattering them.

Let their way be darke and slippery: and let the Aungel of the Lord persecute them.

For they haue prieuely layde theyr nette to destroye me without a cause: yea, euen without a cause haue they made a pytte for my soule.

Let a sodayne destruccion come vpon him vnawares, and his net that he hath layd priuely catche himselfe: that he may fall into his owne mischiefe.

And my soule be ioyful in the Lord: it shall reioyce in his saluacion.

And my bones shall say, Lorde, who is lyke vnto thee, which deliuerest the poore from him ẏ is to strong for him: yea, the poore & him ẏ is in misery, from him ẏ spoyleth him.

False witnes did rise vp: they laid to my charge thinges that I know not.

They rewarded me euil for good: to the great discomfort of my soule.

Neuertheless, when they wer sicke I put on sackecloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

I behaued my self, as though it had been my frend, or my brother: I wēt heuely, as one ẏ mourneth for his mother.

But in mine aduersitie they reioyced & gathered thē together

gether: yea, the verye abiectes came together agaynst me vnawares, making mowes at me and ceassed not.

With the flatterers were busy mockers: which gnashed vpon me with theyr teeth.

Lord, how long wilt thou loke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the lyons.

So wil I geue thee thankes in the great congregacion: I wil prayse thee among much people.

O let not them that are myne enemies tryumphe ouer me vngodly: neither let them winke with theyr eyes that hate me without a cause.

And why? theyr commoning is not for peace: but they ymagine deceitful wordes against thē ẏ are quiet in ẏ land.

They gaped on me with theyr mouthes and sayde: fye on thee, fye on thee, we saw it with our eyes.

This thou hast seen, O lord: holde not thy tongue then, goe not farre fro me, O lorde.

Awake and stand vp to iudge my quarell: Auenge thou my cause, my God and my lorde.

Judge me, O lorde my God, according to thy ryghteousnes: and let them not triumphe ouer me.

Let them not say in theyr heartes, there there, so would we haue it: neither let them say, we haue deuoured him.

Let them be put to confusion and shame together, that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues agaynst me.

Let them be glad and reioyce that fauour my righteous dealing: yea let them say alway, blessed be the lord whiche hath pleasure in the prosperitie of his seruaunt.

And as for my tongue, it shalbe talkyng of thy ryghteousnes, and of thy prayse al the daye long.

Dixit iniustus psal. xxxvi.

My hearte sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

For he flattreth himselfe in his own sight vntill his ab-

hominable sinne be founde out.

The wordes of his mouth are vnrighteous & ful of deceipt: he hath left of to behaue himself wisely & to do good.

He ymagineth mischiefe vpon his bed, and hath set himselfe in no good waye: neither doeth he abhorre anye thing that is euill.

Thy mercy O Lorde, reacheth vnto the heauen: and thy faythfulnes vnto the cloudes.

Thy righteousnes standeth like the strong mountaynes: thy iudgementes are lyke the great depe.

Thou lord shalt saue both man and beast, how excellent is thy mercy O god: and the children of men, shal put their trust vnder the shadowe of thy winges.

They shalbe satisfyed with the plēteousnes of thy house: and thou shalte geue them drynke of thy pleasures, as out of the riuer.

For with thee is the well of lyfe: and in thy light, shall we see light.

O continue furth thy louing kindnes vnto them ỹ know thee: and thy righteousnes vnto thē that are true of heart.

O let not the foote of pryde come agaynst me: and let not the hande of the vngodly cast me downe.

There are they fallen (all) that worke wickednesse: they are cast down, and shal not be hable to stande.

Noli emulari. psalxxxvii.

Euenig prayer.

FRet not thy selfe because of the vngodly: neither be thou enuyous agaynst the euil doers.

For they shal sone be cutte downe like the grasse: and be withered euen as the grene hearbe.

Put thou thy trust in the Lord, and be doing good: dwel in the land, and verely thou shalt be fed.

Delighte thou in the Lorde: and he shall geue thee thy heartes desyre.

Committe thy way vnto the Lorde, and put thy trust in him: and he shal bring it to passe.

He shall make thy righteousnes as cleare as the light: and thy iust dealing as the noone daye.

Holde

Holde thee ſtyll in the Lorde, and abyde pacientlye vpon him: but greue not thy ſelfe at him, whoſe waye doth proſpere agaynſt the man that doeth after euyll counſayles.

Leaue of from wrath, and lette go diſpleaſure: frette not thy ſelfe, els ſhalt thou be moued to doe euyll.

Wicked doers ſhalbe rooted out: and they that pacientlye abyde the Lord, thoſe ſhal inherite the lande.

Yet a little whyle, & the vngodly ſhalbe cleane gone: thou ſhalt loke after his place, and he ſhalbe awaye.

But the meke ſpirited ſhall poſſeſſe the earth: and ſhalbe refreſhed in the multitude of peace.

The vngodlye ſeketh counſayle agaynſte the iuſte: and gnaſcheth vpon him with his teeth.

The Lorde ſhall laughe him to ſcorne: for he hath ſeen, that his daye is comminge.

The vngodlye haue drawen oute the ſweorde, and haue bended theyr bowe: to caſte downe the poore and nedy, and to ſlaye ſuche as be of a right conuerſacion.

Theyr ſweorde ſhal goe thorowe theyr owne heart: and theyr bowe ſhalbe broken.

A ſmall thinge that the righteous hath: is better then great ryches of the vngodly.

For the armes of the vngodly ſhalbe broken: & the Lord vpholdeth the righteous.

The Lorde knoweth the dayes of the godly: & theyr enheritaunce ſhal endure for euer.

They ſhall not bee confounded in the perilous tyme: and in the dayes of dearth they ſhall haue ynough.

As for the vngodlye, they ſhall periſhe, and the enemies of the Lorde ſhal conſume as the fatte of lambes: yea, euen as the ſmoke ſhall they conſume awaye.

The vngodly boroweth and payeth not agayne: but the righteous is mercyful, and liberall.

Suche as be bleſſed of God, ſhal poſſeſſe the lande: and they that be curſed of him ſhalbe rooted out.

The Lorde ordereth a good mans goynge: and maketh his waye acceptable to himſelfe.

Though he fall, he shal not be cast awaye: for the Lord vpholdeth him with his hande.

I haue been yonge, & now am olde: & yet sawe I neuer the righteous forsake, nor his sede begging theyr bread.

The righteous is euer mercyfull, and lendeth: and hys seede is blessed.

Flye from euyll, and dooe the thinge that is good: and dwell for euermore.

For the Lorde loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

(The righteous shalbe punished:) as for the seede of the vngodly, it shalbe rooted oute.

The righteous shall enherite the lande: and dwel therein for euer.

The mouth of the righteous is exercysed in wysdome: and his tongue wilbe talking of iudgement.

The lawe of his God is in his hearte: and his goynges shall not slyde.

The vngodlye seeth the righteous, and seketh occasion to slaye him.

The Lord wyll not leaue him in his hand: nor condemne him when he is iudged.

Hope thou in the Lord, and kepe his waye, and he shall promote thee: that thou shalte possesse the lande, when the vngodly shall perishe, thou shalt see it.

I my selfe haue seen the vngodly in greate power: and flourishing lyke a grene baye tree.

And I wente by, and loe, he was gone: I soughte him, but (his place) could no where be founde.

Keepe innocencie, and take hede vnto the thinge that is right: for that shal bring a man peace at the laste.

As for the transgressours, they shal perishe together: & the end of the vngodly is, they shalbe rooted out at the last.

But the saluacion of the righteous cometh of the Lord: which is also theyr strength in the tyme of trouble.

And the Lord shal stand by them, and saue them: he shal deliuer them from the vngodly, and shal saue them because they

they put theyr truſt in him.

Domine ne in furore. pſalm.xxxviii. Morninge prayer.

PVt me not to rebuke (O Lord) in thyne angre: nether chaſten me, in thy heauy diſpleaſure.

For thyne arowes ſticke faſt in me: and thy hand preſſeth me ſore.

There is no health in my fleſh, becauſe of thy diſpleaſure: nether is there any reſt in my bones, by reaſon of my ſinne.

For my wickednesſes are gone ouer my head: and are lyke a ſore burthen, to heauy for me to beare.

My woũdes ſtinke & are corrupt: through my folichnes.

I am brought into ſo great trouble and miſerie: that I goe mourning al the daye longe.

For my loynes are fylled with a ſore diſeaſe: and there is no whole parte in my body.

I am feble and ſore ſmitten: I haue roared for the very diſquietneſſe of my hearte.

Lorde thou knoweſt all my deſyre: and my groninge is not hydde from thee.

My heart panteth, my ſtrength hath fayled me: and the light of myne eyes is gone from me.

My louers and my neyghbours dyd ſtand loking vpon my trouble: and my kinſmen ſtode afarre of.

They alſo that ſought after my lyfe, layd ſnares for me: and they that went about to doe me euyl, talked of wickednes, and ymagined deceyte al the daye longe.

As for me, I was lyke a deafe man and heard not: and as one that is domme which doeth not open his mouth.

I became euen as a man that heareth not: and in whoſe mouth are no reprofes.

For in thee, O Lord, haue I put my truſte: thou ſhalte aunſwere for me, O Lord my God.

I haue requyred, that they (euen myne enemies) ſhould not triumphe ouer me: for when my foote ſlipte, they reioyſed greatly agaynſt me.

And I truely am ſet in the plage: & my heauines is euer

in my syghte.

For I wyll confesse my wickednesse: and be sorye for my synne.

But myne enemies lyue, and are mightie: and they that hate me wrongefully, are many in numbre.

They also that rewarde euyll for good, are against me: beecause I folowe the thing that good is.

Forsake me not (O Lord my God:) be not thou farre fro me.

Haste thee to helpe me: O Lord (God) my saluacion.

Dixi custodiam vias. psalm.xxxix.

I Sayde, I wyl take hede to my wayes: that I offend not in my tongue.

I wyl kepe my mouth (as it were with a bridle:) whyle the vngodly is in my sighte.

I helde my tongue, and spake nothinge: I kept silence, yea euen frō good wordes, but it was payne & grief to me.

My heart was hote within me, and whyle I was thus musinge: the fyre kyndled, and (at the laste) I spake with my tongue.

Lorde, let me knowe myne ende, and the noumbre of my dayes: that I may be certifyed how longe I haue to lyue.

Behold, thou haste made my dayes as it were a spanne longe: and mine age is euen as nothing in respecte of thee, and verely euery man lyuing is altogether vanitie.

For man walketh in a vayne shadowe, and disquieteth himself in vaine: he heapeth vp ryches, and can not tel who shall gather them.

And now Lord, what is my hope? truely my hope is euē in thee.

Delyuer me from all myne offences: and make me not a rebuke vnto the foolishe.

I became domme, and opened not my mouth: for it was thy doynge.

Take thy plagne awaye from me: I am euen consumed by the meanes of thy heauy hande.

When thou with rebukes doeste chasten man for synne,

thou

thou makeſt his beautie to conſume awaye, like as it were a mothe frettinge a garmente: euery man therefore is but vanitie.

Heare my prayer, O Lorde, and with thyne eares conſyder my calling: holde not thy peace at my teares.

For I am a ſtraunger with thee, and a ſoiourner: as all my fathers were.

Oh ſpare me a litle, that I maye recouer my ſtrengthe: before I goe hence, and be no more ſeen.

Expectans expectaui. pſalm.xl.

I Wayted paciently for the Lorde: and he enclined vnto me, and hearde my callinge.

He brought me alſo out of the horrible pit, oute of the myre and clay: and ſet my feete vpon the rocke, and ordered my goynges.

And he hath put a new ſong in my mouth: euen a thākes geuing vnto our God.

Many ſhal ſee it, and feare: and ſhall put theyr truſte in the Lorde.

Bleſſed is the man that hath ſette his hope in the Lorde: and turned not vnto the proude, and to ſuche as goe about with lyes.

O Lord my God, great are thy wōderous workes, which thou haſt done: lyke as be alſo thy thoughtes which are to vs warde, and yet there is no man that ordreth them vnto thee.

Yf I would declare them, and ſpeake of them: they ſhould be moe then I am hable to expreſſe.

Sacrifice and meateofferinge thou wouldeſt not haue: but myne eares haſt thou opened.

Burnt offeringes, and ſacrifice for ſynne, haſte thou not requyred: then ſayd I, loe I come.

In the volume of the Boke it is wrytten of me, that I ſhoulde fulfyll thy wyll, O my God: I am content to do it, yea, thy lawe is within my hearte.

I haue declared thy righteouſneſſe in the great congregacion: loe, I wyll not refrayne my lyppes, O Lorde, and

that

that thou knoweste.

I haue not hidde thy righteoulnes within my heart: my talking hath been of thy trueth and of thy ſaluacion.

I haue not kepte backe thy louinge mercye and trueth: from the great congregacion.

Withdrawe not thou thy mercy fro me O Lorde: let thy louing kyndnes and thy trueth alwaye preſerue me.

For innumerable troubles are come about me, my ſinnes haue taken ſuche holde vpon me, that I am not hable to loke vp: yea, they are moe in numbre then the heares of my head, and my hearte hath fayled me.

O Lord, let it be thy pleaſure to delyuer me: make haſte (O Lorde) to helpe me.

Let them be aſhamed and cõfounded together that ſeke after my ſoule to deſtroye it: let them be dryuen backwarde and put to rebuke that wiſhe me euyll.

Let them be deſolate and rewarded with ſhame that ſay vnto me: fye vpon thee, fye vpon thee.

Let al thoſe that ſeke thee, be ioyful & glad in thee: & let ſuch as loue thy ſaluaciõ ſay alway, the Lorde be prayſed.

As for me, I am poore and nedye: but the Lorde careth for me.

Thou art my helper and redemer: make no long tarying (O my God.)

Beatus qui intelligit pſalm. xli.

Euening prayer.

BLeſſed is he that conſydereth the poore (& nedye:) the Lord ſhal delyuer him in the tyme of trouble.

The Lord preſerue him and keepe him alyue, that he may be bleſſed vpon earth: and delyuer not thou him into the wyll of his enemies.

The Lorde comforte him, when he lyeth ſicke vpon his bed: make thou al his bed in his ſickenes.

I ſayd, Lord be mercyfull vnto me: heale my ſoule, for I haue ſynned agaynſt thee.

Myne enemies ſpeake euil of me: when ſhal he dye, and his name periſhe?

And yf he come to ſee me, he ſpeaketh vanitie: and his heart

hearte conceyueth falsehode within him selfe, and when he commeth foorth, he telleth it.

All myne enemies whisper together agaynste me: euen agaynst me doe they ymagine this euyll.

Let the sentence of giltynes procede agaynste him: and nowe that he lyeth, let him ryse vp no more.

Yea, euē myne owne familiar frend whō I trusted: (which dyd also eate of my bread,) hath layde great wayte for me.

But bee thou mercyfull vnto me, O Lorde: rayse thou me vp agayne, and I shall rewarde them.

By this I knowe thou fauourest me: that myne enemie doeth not triumphe agaynste me.

And when I am in health, thou vpholdest me: and shalt set me before thy face for euer.

Blessed be the Lorde God of Israel: worlde without ende. Amen.

Quemadmodum. psalm. xlii.

LYke as the harte desyreth the water brookes: so longeth my soule after thee, O God.

My soule is a thyrst for god, yea euē for the liuing god: whē shal I come to appeare before ỹ presence of god?

My teares haue been my meate day and nyght: whyle they dayly saye vnto me, where is nowe thy God?

Now when I thinke thereupon, I powre out my heart by my selfe: for I wente with the multitude, and broughte them forth into the house of God.

In the voyce of prayse and thankesgeuing: among such as kepe holy daye.

Why art thou so full of heauines, O my soule: and why art thou so vnquiet within me.

Put thy trust in God: for I wyll yet geue him thankes, for the helpe of his countenaunce.

My God, my soule is vexed within me: therfore wyll I remembre thee, concerninge the lande of Jordane, and the lyttle hyll of Hermon.

One depe calleth another, beecause of the noyse of thy water pipes: all thy waues and stormes are goue ouer me.

The

The Lord hath graunted his louing kindnes: on the day tyme and in the nighte season dyd I singe of him, and made my prayer vnto the God of my lyfe.

I will saye vnto the God of my strength, why hast thou forgotten me: why goe I thus heauely, whyle the enemye oppresseth me?

My bones are smytten a sunder as with a sweorde: while myne enemies (that trouble me) cast me in the teeth.

Namely whyle they saye daylye vnto me: where is now thy God?

Why arte thou so vexed (O my soule:) and why arte thou so disquieted within me?

O putte thy truste in God: for I wyll yet thanke him, which is the helpe of my countenaunce, and my God.

Iudica me deus. psalm.xliii.

GIue sentence with me (O God) and defend my cause agaynst the vngodly people: O delyuer me from the deceptfull and wicked man.

For thou art the God of my strength, why hast thou put me from thee? and why goe I so heauely, whyle the enemie oppresseth me?

Oh sende out thy light & thy trueth that they may leade me: and bring me vnto thy holy hyll, and to thy dwellinge.

And that I may goe vnto the alter of God, euen vnto the God of my ioye and gladnesse: and vpon the harpe wyll I geue thankes vnto thee (O God) my God.

Why art thou so heauy (O my soule?) and why art thou so disquieted within me?

O put thy trust in God: for I wil yet geue him thankes, which is the helpe of my countenaunce, and my God.

Deus auribus nostris. psalm.xliiii.

Morning prayer.

WE haue heard with oure eares (O god) our fathers haue told vs: what þ hast done in their tyme of old.

How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nacions, and cast them out.

For they gat not the lande in possession throughe theyr owne

owne ſweorde: neyther was it theyr owne arme that helped them.

But thy right hande, & thyne arme, and the lighte of thy countenaunce: becauſe thou haddeſt a fauour vnto them.

Thou art my kyng (O God:) ſend helpe vnto Jacob.

Through thee wyll we ouerthrowe oure enemies: & in thy name wil we treade thē vnder that riſe vp againſt vs.

For I wyll not truſte in my bowe: it is not my ſweorde that ſhall helpe me.

But it is thou that ſaueſt vs from our enemye: and putteſt them to confuſion that hate vs.

We make oure boaſte of God all daye longe: and wyll prayſe thy name for euer.

But nowe thou arte farre of, and putteſt vs to confuſion: and goeſt not forth with our armyes.

Thou makeſt vs to turne oure backes vpō our enemies: ſo that they which hate vs, ſpoyle our goodes.

Thou letteſt vs be eaten vp lyke ſhepe: and haſte ſcattered vs amonge the Heathen.

Thou ſelleſt thy people for naught: and takeſt no money for them.

Thou makeſt vs to be rebuked of our neyghbours: to be laughed to ſcorne, and hadde in deriſion, of them that are rounde about vs.

Thou makeſt vs to be a bywoorde among the Heathen: and that the people ſhake theyr heades at vs.

My confuſion is daylye beefore me: and the ſhame of my face hath couered me.

For the voyce of the ſlaunderer and blaſphemer: for the enemye and auenger.

And though al this be come vpō vs, yet do we not forgeat thee: nor behaue our ſelues frowardly in thy couenaunt.

Our heart is not turned backe: nether our ſteppes gone out of thy waye.

No not when thou haſte ſmittē vs into the place of dragons: and couered vs with the ſhadowe of death.

If we haue forgotten the name of oure God, & holden vp

oure

oure handes to any straunge God: shall not God searche it out? for he knoweth the very secretes of the hearte.

For thy sake also are we kylled al the day longe: and are counted as shepe appoynted to be slayne.

Up lord, why slepest thou: awake and be not absent from vs for euer.

Wherfore hydest thou thy face? and forgettest our misery and trouble.

For oure soule is brought lowe vnto the duste: our belye cleueth vnto the grounde.

Aryse and helpe vs: and delyuer vs for thy mercy sake.

Eructauit cor meum. psalm.xlv.

My hearte is endytinge of a good matter: I speake of the thinges which I haue made vnto the kinge. My tongue is the penne: of a redye wryter.

Thou arte fayrer then the childzen of men: full of grace are thy lippes, because God hath blessed thee for euer.

Gyrde thee with thy sweorde vpon thy thighe (O thou most mightie:) according to thy worshipp and renowne.

Good lucke haue thou with thyne honoure: ryde on because of the worde of trueth, of mekenes, & righteousnes, & thy right hand shall teache thee terrible thinges.

Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the middeste amonge the kynges enemies.

Thy seate (O God) endureth for euer: the scepter of thy kingdom is a right scepter.

Thou hast loued righteousnes, & hated iniquitie: wherfore God (euen thy God) hath annointed thee with the oyle of gladnes aboue thy felowes.

All thy garmentes smell of Myrre, Aloes, and Cassia: oute of the ruerye palaces whereby they haue made thee gladde.

Kynges daughters were among thy honorable women: vpon thy righte hande dyd stande the Quene in a vesture of golde (wrought about with dyuerse colors.)

Herken (O daughter) and consydre, enclyne thyne eare: forgeat

forgeat also thyne owne people, and thy fathers house.

So shall the kinge haue pleasure in thy bewtie: for he is thy Lord (God) and worship thou him.

And the daughter of Tire shall be there with a gyft: like as the ryche also amonge the people shall make theyr supplicacion before thee.

The kynges daughter is all glorious within: her clothinge is of wrought golde.

She shalbe brought vnto the kinge in rayment of nedle worke: the byrgins that be her felowes, shal beare her cōpany, and shalbe brought vnto thee.

With ioye and gladnesse shall they be broughte: and shall entre into the kynges palace.

In steade of thy fathers thou shalt haue chyldren: whom thou mayst make Princes in all landes.

I wyll remembre thy name from one generacion vnto another: therfore shall the people geue thankes vnto thee, worlde without ende.

Deus noster refugium. psalm.xlvi.

God is oure hope and strength: a very present helpe in trouble.

Therfore wyl not we feare, though ỹ earth be moued: & though the hilles be caried into the middest of ỹ sea.

Though the waters thereof rage and swell: and though the mountaynes shake at the tempest of the same.

The riuers of the fludde thereof shal make glad the cytie of God: the holy place of the tabernacle of the moste hyest.

God is in the middest of her, therfore shall she not be remoued: God shall helpe her, and that righte early.

The Heathen make much a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melte awaye.

The Lord of hostes is with vs: the god of Jacob is our refuge.

O come hyther, and beholde the woorkes of the Lorde: what destruccion he hath brought vpon the earth.

He maketh warres to cease in al the world: he breaketh

the

the bowe, and knappeth the speare in sunder, and burneth the chariotes in the fyre.

Be styll then and knowe that I am God: I wilbe exalted among the Heathen, and I wylbe exalted in the earth.

The Lord of hostes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. psalm.xlvii.

Euening prayer.

O Clap your handes together (all ye people:) O synge vnto God with the voyce of melodye.

For the Lorde is hye and to bee feared: he is the great kynge vpon all the earth.

He shal subdue the people vnder vs: and the nacions vnder oure feete.

He shall chose out an heritage for vs: euen the worship of Jacob whom he loued.

God is gone vp with a mery noyse: and the Lorde with the sounde of the trompe.

O synge prayses, synge prayses vnto our God: O singe prayses, singe prayses vnto our kynge.

For God is the kyng of all the earth: synge ye prayses with vnderstandinge.

God reygneth ouer the Heathen: God sytteth vpon his holy seate.

The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very hye exalted) doeth defend the earth as it were with a shielde.

Magnus dominus. psalm.xlviii.

GReat is the Lorde, and highely to bee praysed: in the cytie of our God, euen vpon his holy hyll.

The hyll of Sion is a fayre place, and the ioye of the whole earth: vpon the Northsyde lyeth the cytie of the great kyng, God is well knowen in her palaces, as a sure refuge.

For loe, the kynges of the earth: are gathered and gone by together.

They marueyled to see suche thinges: they were astonyed, and sodeynly cast down.

Feare

Feare came there vpon them and sorowe: as vpon a woma in her trauayle.

Thou shalt breake the shippes of the sea: through the East wynde.

Lyke as we haue heard, so haue we sene in the citie of the Lord of hostes, in the citie of our god: god vpholdeth the same for euer.

We waite for thy louing kindnes, O god: in the middes of thy temple.

O God, accordynge vnto thy name, so is thy prayse vnto the worldes ende: thy ryghte hande is full of ryghteousnesse.

Let the mount Sion reioice, and the doughters of Juda be glad: because of thy iudgementes.

Walke aboute Sion, and goe rounde aboute her: and tell the towers therof.

Marke well her bulwarkes, sette vp her houses: that ye may tel them that come after.

For thys god is our god for euer and euer: he shalbe oure guyde vnto death.

Audite hec gentes. psalm.xlix.

Heare ye this, al ye people: pōder it with your eares, all ye that dwell in the worlde.

Bye and lowe, riche and poore: one with another.

My mouth shall speake of wysdome: and my hearte shall muse of vnderstandyng.

I wyll encline myne eare to the parable: and shewe my darke speache vpon the harpe.

Wherefore should I feare in the dayes of wickednes: and when the wyckednesse of my heles compasseth me rounde aboute:

There be some that putte their truste in their goodes: and boast themselues in the multytude of their rychesse.

But no man may deliuer his brother: nor make agrement vnto god for hym.

For it cost more to redeme their soules: so that he must let that alone for euer.

Yea, though he lyue long: and see not the graue.

For he seeth that wisemen also die, and perishe together: as wel as the ignoraunte and folysche, and leaue their riches for other.

And yet they thynke that their houses shall continue for euer: and that their dwellynge places shal endure from one generacion to another, and call the landes after their owne names.

Neuertheless, man wil not abide in honor: seeyng he may be compared vnto the beastes that perysche, this is the way of them.

This is their folishnesse: and their posteritie prayse theyr saying.

They lye in the hell like shepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwellyng.

But god shal delyuer my soule from the place of hel: for he shall receyue me.

Be not thou afrayde thoughe one bee made riche: or if the glory of hys house be encreased.

For he shal cary nothyng awaye with him when he dieth: neyther shall hys pompe folowe hym.

For whyle he lyued, he counted hymselfe an happy man: and so long as thou doest wel vnto thy selfe, men wyl speake good of thee.

He shal folowe the generacions of hys fathers: and shall neuer see light.

Man being in honor, hath no vnderstandyng: but is compared vnto the beastes, that perysche.

Deus deorum dominus. psalm. l.

Morning prayer.

THe Lord, euen the most mightie god: hath spoken and called the world from the rysing vp of the sunne vnto the going down therof.

Out of Sion hath god appeared: in perfecte beautie.

Our God shall come, and shall not kepe silence: there shall goe before him a consuming fier, and a mightie tempest shal be styrred vp rounde about hym.

He

He shall call the heauen from aboue: and the earth, that he may iudge his people.

Gather my saynctes together vnto me: those that haue made a couenaunt with me, with sacrifice.

And the heauens shall declare hys righteousnes: for god is iudge hymselfe.

Heare, O my people, and I wyll speake: I my selfe will testifie against thee, O Israel, for I am god, euen thy god.

I wil not reproue thee, because of thy sacrifices, or for thy burntofferinges: because they were not alway before me.

I wil take no bullocke out of thy house: nor he goates out of thy foldes.

For all the beastes of the forest are mine: and so are the cattelles vpon a thousande hylles.

I knowe all the foules vpon the mountaynes: and the wylde beastes of the fielde are in my syght.

If I be hungry I will not tell thee: for the whole worlde is myne, and all that therein is.

Thinkest thou that I wil eate bulles flesh: and drinke the bloud of goates?

Offre vnto god thankes geuing: and pay thy vowes vnto the most hiest.

And call vpon me in the tyme of trouble: so will I heare thee, and thou shalt praise me.

But vnto the vngodly sayed God: why dost thou preache my lawes, and takest my couenaunte in thy mouth?

Whereas thou hatest to bee reformed: and hast caste my wordes behynde thee.

When thou sawest a theefe, thou consentedst vnto him: and hast been partaker with the aduouterers.

Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set furth disceite.

Thou sattest and spakest agaynste thy brother: yea, and hast slaundered thyne owne mothers sonne.

These thynges haste thou done, and I helde my tongue: and thou thoughtest (wickedlye) that I am euen suche a one as thy selfe: but I wyll reproue thee and sette beefore thee,

the thynges that thou haſt done.

O conſyder thys, ye that forgeat god: leaſt I plucke you away, and there be none to delyuer you.

Whoſo offereth me thankes & praiſe, he honoreth me: and to hym that ordereth his conuerſacion ryght, wil I ſhewe the ſaluacion of God.

Miſerere mei deus. Pſalm. li.

HAue mercye vpon me (O god) after thy great goodnes: accordyng vnto the multitude of thy mercyes, doe away myne offences.

Waſche me thoroughly fro my wickednes: and clenſe me frō my ſynne.

For I knowledge my faultes: & my ſinne is euer before me.

Againſt thee onely haue I ſynned, and done this euill in thy ſyghte: that thou mightſt bee iuſtified in thy ſaying, and cleare when thou art iudged.

Beholde, I was ſhapen in wickednes: and in ſynne hath my mother conceyued me.

But loe, thou requireſt trueth in the inwarde partes: and ſhalt make me to vnderſtande wyſedome ſecretly.

Thou ſhalt pourge me with Iſope, and I ſhall be cleane: thou ſhalt waſche me, and I ſhall be whiter then ſnowe.

Thou ſhalt make me heare ioye & gladnes: that the bones which thou haſt broken, may reioyce.

Turne thy face from my ſinnes: & put out al my miſdedes.

Make me a cleane heart (O God:) and renewe a ryghte ſpirite within me.

Caſt me not away from thy preſence: and take not thy holy ſpirite from me.

O geue me the comfort of thy helpe agayne: and ſtabliſhe me with thy free ſpirite.

Then ſhal I teache thy waies vnto the wicked: & ſinners ſhall bee conuerted vnto thee.

Delyuer me from bloud giltines, O god, thou that art the god of my health: and my tong ſhal ſing of thy righteouſnes.

Thou ſhalt open my lippes, O lord: my mouth ſhal ſhew thy prayſe.

For

For thou delyrest no sacrifice, els would I geue it thee: but thou delightest not in burnte offerynges.

The sacrifice of God is a troubled spirite: a broken and a contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: builde thou the walles of Jerusalem.

Then shalte thou be pleased with the sacrifice of rightousnes, with the burnte offerynges and oblacions: then shall they offer yong bullockes vpon thyne alter.

Quid gloriaris in malicia. psalm.lii.

WHy boastest thou thy selfe, thou tyrante: that thou canst doe mischiefe?

Whereas the goodnes of god: endureth yet dayly.

Thy tongue imagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake al wordes that maye doe hurt: O thou false tongue.

Therefore shall God destroye thee for euer: he shall take thee and plucke thee oute of thy dwelling, and roote thee out of the lande of the lyuing.

The righteous also shal see this, and feare: and shal laugh hym to skorne.

Loe, thys is the man that toke not God for his strength: but trusted vnto the multitude of his riches, and strengthed hymselfe in hys wickednes.

As for me, I am lyke a grene Olyue tree in the house of God: my trust is in the tender mercy of god, for euer and euer.

I wyll alwaye geue thankes vnto thee, for that thou hast done: and I wyll hope in thy name, for thy sainctes like it well.

Dixit insipiens. psalm.liii.

THe foolysche body hath saied in his hearte: there is no God. Euening prayer.

Corrupt are they, and become abhominable in their wickednes: there is none that doth good.

God loked down from heauen vpon the childzen of men: to se if there were any that would vnderstande and seke after god.

But they are al gone out of the waye, they are altogether become abhominable: there is also none that doeth good, no not one.

Are not they without vnderstanding that worke wickednes: eatyng vp my people as if they woulde eate bread, they haue not called vpon god.

They were afrayed, where no feare was: for God hath broken the bones of hym that besieged thee, thou haste putte them to confusion because god hath despysed them.

Oh that the saluacion were geuen vnto Israel out of Sion: Oh that the Lorde would delyuer hys people out of captiuitie.

Thē should Jacob reioyce: & Israel should be right glad.

Deus in nomine tuo. psalm.liiii.

SAue me (O God) for thy names sake: and auenge me in thy strength.

Heare my prayer (O God:) and herken vnto the wordes of my mouth.

For straungers are risen vp agaynste me: and tyrauntes (which haue not god before theyr eyes) seke after my soule.

Beholde, God is my helper: the Lorde is with them that vpholde my soule.

He shall rewarde euill vnto mine enemyes: destroye thou them in thy trueth.

An offeryng of a free hearte will I geue thee, and prayse thy name (O Lorde:) because it is so comfortable.

For he hath delyuered me out of al my trouble: & myne eie hath seen hys desyre vpon myne enemyes.

Exaudi deus. psalm.lv.

HEare my prayer (O God:) and hide not thy selfe from my peticion.

Take hede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

The enemy crieth so, and the vngodly commeth on so fast:

for

for they are minded to doe me some mischief, so maliciously are they set agaynst me.

My hearte is disquieted within me: and the feare of death is fallen vpon me.

Fearefulnes and trembling are come vpon me: and horrible dreade hath ouerwhelmed me.

And I said, O that I had winges lyke a doue: for then would I flye away, and be at rest.

Lo, then would I geat me away farre of: and remaine in the wyldernes.

I would make hast to escape: because of the stormy winde and tempest.

Destroye their tonges (O Lorde) and deuide them: for I haue spyed vnrighteousnes and strife in the citie.

Daye and night goe they about within the walles therof: mischiefe also and sorowe are in the middest of it.

Wickednes is therin: deceipt and guile goe not out of their stretes.

For it is not an open enemy that hath done me this dishonor: for then I could haue borne it.

Neyther was it myne aduersary, that did magnifie hymselfe agaynst me: for then (paraduenture) I would haue hyd my selfe from hym.

But it was euen thou my companion: my guide, and my own familier frende.

We toke swete counsaile together: and walked in the house of god as frendes.

Let death come hastely vpon them, and let them goe down quicke into hell: for wickednes is in their dwellinges, and among them.

As for me, I will call vpon god: and the Lord shall saue me.

In the euening and morninge, and at none daye will I pray (and that instantly:) and he shall heare my voyce.

It is he that hath deliuered my soule in peace: from the battaile that was against me, for there were many with me.

Yea, euen God that endureth for euer shall heare me,

and bryngе them down: for they wil not turne nor feare god.

He layed his handes vpon suche as be at peace with him: and he brake his couenaunt.

The wordes of hys mouth were softer thē butter, hauing warre in hys heart: his wordes were smother then oyle, and yet be they very swordes.

O cast thy burthen vpon the lord, and he shal norishe thee: and not suffre the righteous to fall for euer.

And as for them: thou (O God) shalte bring them into the pit of destruccion.

The bloudthyrstie & deceiteful men shal not lyue out halfe their dayes: neuertheles, my trust shall be in thee (O Lord.)

Miserere mei deus quoniam. psalm. lvi.

Morning prayer.

BE mercifull vnto me (O god) for man goeth about to deuoure me: he is dayly fyghtyng and troubling me. Myne enemies are dayly in hand to swalowe me vp: for thei be many ỹ fight against me, O thou most highest.

Neuertheles, though I am somtyme afrayd: yet I putte my trust in thee.

I wil praise god, because of his word: I haue put my trust in god, and will not feare what flesche can doe vnto me.

They dayly mistake my wordes: al that they imagine is to doe me euil.

They holde all together, and kepe them selues close: and marke my steppes when they laye wayte for my soule.

Shal they escape for their wickednes: thou (O god) in thy displeasure shal cast them down.

Thou tellest my flittinges: put my teares into thy bottel, are not these thynges noted in thy boke?

Whensoeuer I call vpon thee, then shall mine enemyes be put to flight: this I knowe, for God is on my syde.

In gods wordes will I reioyce: in the lordes worde will I comfort me.

Yea, in God haue I put my truste: I will not bee afrayde what man can doe vnto me.

Unto thee (O God) wyll I paye my vowes: vnto thee will I geue thankes.

For

For thou hast deliuered my soule from deathe, and my fete from falling: that I may walke before god in the light of the liuing.

Miserere mei deus. psal.lvii.

BE merciful vnto me (O god) be merciful vnto me, for my soule trusteth in thee: and vnder the shadowe of thy winges shalbe my refuge, vntil this tirannye bee ouerpast.

I will call vnto the moste hygh God: euen to the God that shall perfourme the cause which I haue in hande.

He shal send from heauen: and saue me from the reprofe of him that would eate me vp.

God shall send foorth his mercy and trueth: my soule is among Lyons.

And I lye euen among the chyldren of men (that are set on fyer:) whose teeth are speares and arowes, and theyr tong a sharpe sweorde.

Set vp thy self (O god) aboue the heauens: and thy glory aboue all the earth.

They haue layde a nette for my fete, and pressed downe my soule: they haue digged a pyt before me, and are fallen into the middes of it them selues.

My heart is fixed (O God) my heart is fixed: I will sing and geue prayse.

Awake vp my glorye, awake lute and harpe: I my selfe will awake right early.

I wil geue thankes vnto thee (O Lord) among the people: and I will sing vnto thee among the nacions.

For the greatnesse of thy mercye reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

Si vere vtique iusticiam. Psal.lviii.

ARe your myndes set vpon righteousnes, O ye congregacion: and doe ye iudge the thyng that is ryght, O ye sonnes of men?

Yea, ye ymagine mischiefe in your heart vpon the earth:

and

and your handes deale with wickednes.

The vngodly are froward, euē frō theyr mothers wōbe: as sone as they be borne, they goe astray & speake lyes.

They are as venemous as the poyson of a serpent: euen lyke the deafe Adder that stoppeth her eares.

Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

Breake theyr teeth (O God) in theyr mouthes, smite the chawe bones of the Lyons (O lorde:) let them fall awaye like water that runneth a pace, and when they shote theyr arrowes, let them be rooted out.

Let them consume awaye like a snayle, and be lyke the vntimely fruite of a woman: and let them not see the sūne.

Or euer our pottes be made whote with thornes: so let indignacion vexe him, euen as a thing that is rawe.

The righteous shal reioyce when he seeth ỹ vengeaūce: he shall washe his foteſteppes in the bloud of the vngodly.

So that a man shal say, verely there is a reward for the righteous: doutles there is a god that iudgeth in ỹ earth.

Eripe me de inimicis. psal. lix.

Euening prayer.

DEliuer me from mine enemies (O God:) defende me from them that ryse vp agaynſt me.

O deliuer me from the wicked doers: and saue me from the bloudthyrſtie men.

For loe, they lye wayting for my soule: the mightie men are gathered together agaynſt me, without any offence or faulte of me (O lorde.)

They runne and prepare themselues without my fault: arise thou therfore to helpe me, and beholde.

Stand vp (O lord God of hostes) thou God of Israel, to visite al the heathen: and be not merciful vnto them that offend of malicious wickednes.

They goe too and fro in the euening, they grinne lyke a a dogge: and runne about through the citie.

Beholde, they speake with theyr mouthe: and sweordes are in theyr lippes: for who doth heare?

But thou (O Lord) shalt haue them in derision: and thou

thalt laugh all Heathen to skorne.

My strength will I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me his goodnes plenteously: and god shall let me see my desyre vpon mine enemies.

Slay them not, lest my people forgeat it: but scatter thē abroade among thy people, and put them down (O lorde) our defence.

For the sinne of theyr mouth, and for the wordes of their lippes, they shalbe taken in theyr pryde: and why? theyr preaching is of cursing and lyes.

Consume them in thy wrathe, consume them that they may perishe: and know that it is God which ruleth in Jacob, and vnto the endes of the world.

And in the euening they will returne: grēne like a dogge, and wil goe about the citie.

They wyll runne here and there for meate: and grudge if they be not satisfyed.

As for me I will syng of thy power, and will prayse thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, wil I sing: for thou (O god) art my refuge and my mercifull God.

Deus repulisti nos. psal. lx.

O God, thou that hast cast vs out and scattered vs abroade: thou hast also been displeased, O turne thee vnto vs agayne.

Thou hast moued the lande and deuided it: heale the sores therof, for it shaketh.

Thou hast shewed thy people heauye thynges: thou hast geuen vs a drinke of deadly wyne.

Thou hast geuē a token for such as feare thee: that they may trymphe because of the trueth.

Therfore were thy beloued deliuered: helpe me with thy right hand and heare me.

God hathe spoken in hys holinesse, I wyll reioyce and

deuyde

deuyde Sichem:and mete out the valley of Sucoth.

Gylead is myne,and Manasses is myne:Ephraim also is the strength of my head,Juda is my law geuer.

Moab is my washe pot,ouer Edom will I cast out my shooe:Philistia be thou glad of me.

Who will leade me into the strong citie:who will bring me into Edom?

Hast thou not cast vs out(O god?)wilt not thou(O god) goe out with our hostes?

O be thou our helpe in trouble:for vayne is the helpe of man.

Throwe God we shal doe great actes:for it is he that shal treade down our enemies.

Exaudi deus deprecã. psal.lxi.

HEare my crying(O god:)geue eare vnto my praier. From the endes of the earth wil I cal vnto thee: when my heart is in heauines.

Oh set me vp vpõ the rocke that is hyer then I:for thou hast been my hope,and a strong tower for me agaynst the enemye.

I will dwell in thy tabernacle for euer:and my truste shalbe vnder the couering of thy winges.

For thou,O Lorde,hast heard my delyres:and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the kyng a long life:that his yeres may endure throwout all generacions.

He shall dwell before God for euer:O prepare thy louing mercye and feythfulnes,that they may preserue hym.

So will I alwaye syng prayse vnto thy name:that I may dayly perfourme my vowes.

Nonne deo subiecta. psal.lxii.

Morning prayer.

MY soule truely wayteth still vpon God:for of hym cometh my saluacion.

He verely is my strength and my saluacion:he is my defence so that I shal not greatly fall.

Howe longe wyll ye ymagine myschiefe agaynste euerye manne? ye shall bee slayne all the sorte of you,yea

as a

as a tottering wal shal ye be, and lyke a broken hedge.

Their deuise is only how to put hym out whom god will exalte: their delight is in lyes, they geue good wordes with their mouth, but curse with their heart.

Neuertheles, my soule waite thou stil vpon God: for my hope is in hym.

He truely is my strength, and my saluacion: he is my defence so that I shal not fall.

In god is my health and my glory: the rocke of my might, and in god is my trust.

O put your trust in hym alwaye (ye people:) powre oute your heartes before hym, for god is oure hope.

As for the children of men, they are but vayne: the children of men are disceiptful vpō the wayghtes, they are altogether lighter then vanitie it selfe.

O truste not in wronge and robery, geue not youre selues vnto vanitie: if riches encrease, set not your hearte vpon thē.

God spake once and twise: I haue also heard ꝑ same, that power belongeth vnto God.

And that thou Lorde art mercyfull: for thou rewardeste euery man accordyng to hys worke.

Deus deus meus. Psalm. lxiii.

O God thou art my god: early will I seke thee.

My soule thyrsteth for thee: my flesche also longeth after thee, in a barren & dryye landwhere no water is.

Thus haue I loked for thee in holynes: that I might beholde thy power and glory.

For thy louinge kindnes is better then the lyfe it selfe: my lyppes shall prayse thee.

As longe as I liue, will I magnifie thee on thys maner: and lifte vp my handes in thy name.

My soule shalbe satisfied, euen as it were with mary and fatnesse: when my mouth prayseth thee with ioyfull lyppes.

Haue I not remembred thee in my bed: and thought vpon thee, when I was wakyng.

Because thou haste been my helper: therefore vnder the shadowe of thy wynges wyll I reioyce.

My

My ſoule hangeth vpon thee: thy right hande hath vphol-den me.

Theſe alſo that ſeke the hurt of my ſoule: they ſhal goe vn-der the earth.

Let them fall vpon the edge of the ſweord: that they may be a porcion for foxes.

But the kyng ſhall reioyce in god, al they alſo that ſweare by him ſhalbe commended: for the mouth of them that ſpeake lyes, ſhalbe ſtopped.

Exaudi deus orationem meam. pſalm. lxiiii.

HEare my voice, O God, in my prayer: preſerue my lyfe from feare of the enemy.

Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

Which haue whet their tongue like a ſweord: and ſhote out their arowes, euen bitter wordes.

That they may priuely ſhote at hym which is perfecte: ſo-deynly doe they hyt hym and feare not.

They courage themſelues in miſchiefe: and common a-mong themſelues how they may laie ſnares, and ſay that no man ſhall ſee them.

They imagine wickednes, and practiſe it: that they keepe ſecret among themſelues, euery man in the depe of his heart.

But God ſhal ſodeynly ſhote at them with a ſwift arrow: that they ſhalbe wounded.

Yea their own tonges ſhal make them fal: inſomuche that whoſo ſeeth them, ſhal laugh them to ſcorne.

And al men that ſee it, ſhal ſay, this hath god done: for they ſhall perceaue that it is hys worke.

The righteous ſhal reioyce in the lord, and put his truſt in hym: and al they that are true of heart ſhalbe glad.

Te decet himnus. Pſalm. lxv.

Euening prayer.

THou, O god, arte prayſed in Sion: and vnto thee ſhall the bowe be performed, in Ieruſalem.

Thou that heareſt the prayer: vnto thee ſhal al fleſh come.

My miſdedes preuayle againſt me: Oh be thou mercyfull

vnto

vnto our synnes.

Blessed is the man whom thou choosest and receauest vnto thee: he shal dwel in thy court, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

Thou shalt shewe vs wonderful thinges in thy righteousnes (O god) of our saluacion: thou that art the hope of all the endes of the earth, and of them that remayne in the broade sea.

Whiche in his strength setteth fast the mountaynes: and is gyrded aboute with power.

Which stilleth the raging of the sea, and the noyse of hys waues: and the madnes of hys people.

They also that dwel in the vttermost partes (of the earth) shalbe afraid at thy tokens: thou that makest the outgoinges of the morning and euening to prayse thee.

Thou visitest the earth, and blessest it: thou makest it verye plenteous.

The riuer of god is ful of water: thou preparest their corne, for so thou prouidest for the earth.

Thou watrest her forowes, thou sendest rayne into the litle valleys thereof: thou makest it softe with the droppes of rayne, and blessest the increase of it.

Thou crownest the yeare with thy goodnesse: and thy cloudes droppe fatnes.

They shal droppe vpon the dwellynges of the wildernes: and the litle hylles shal reioyce on euery syde.

The foldes shalbe full of shepe: the valleys also shal stande so thicke with corne, that they shal laugh and syng.

Iubilate deo. Psalm. lxvi.

BE ioyefull in God, al ye landes: syng prayses vnto the honor of his name, make his praise to be glorious.

Say vnto God, O how wonderful art thou in thy workes: through the greatnes of the power shall thyne enemyes be founde lyers vnto thee.

For al the worlde shal worship thee: syng of thee, and praise thy name.

O come hither and beholde the woorkes of God: howe

wonderful

wonderfull he is in his doinge, towarde the childzen of men.

He turned the sea into dzye lande: so that they wente thorowe the water on foote, there did we reioyce therof.

He ruleth with his power foz euer, hys eyes beholde the people: and suche as wyl not beleue, shal not be able to exalt themselues.

O pzaise oure God (ye people:) and make the voice of hys pzayse to be heard.

Which holdeth our soule in lyfe: and suffereth not our feete to slyp.

Foz thou (O god) hast pzoued vs: thou also hast tryed vs, lyke as siluer is tried.

Thou bzoughtest vs into the snare: and layd trouble vpon our loynes.

Thou sufferedst men to ryde ouer our heades: we wente thozowe fyer and water, and thou bzougtest vs oute into a welthy place.

I wyll goe into thy house with burnte offerynges: and wil pay thee my vowes which I pzomysed with my lippes, and spake with my mouth, when I was in trouble.

I wyll offre vnto thee, fat burnte sacrifyces, with the insence of rammes: I wyll offre bullockes and goates.

O come hither, and harken all ye that feare God: and I wyll tell you what he hath done foz my soule.

I called vnto hym with my mouth: and gaue hym pzayses with my tongue.

If I eneline vnto wickednes with my heart: the Lozde wyl not heare me.

But god hath heard me: and consydered the voyce of my pzayer.

Pzaysed bee god whiche hath not cast out my pzayer: noz turned hys mercy fro me.

Deus misereatur nostri. psalm. lxvii.

GOd bee mercyfull vnto vs, and blesse vs: and shewe vs the lyghte of hys countenaunce, and bee mercyfull vnto vs.

That thy waye maye be knowen vpon earth: thy sauing

healthy among all nacions.

Let the people prayse thee O God:yea lette all the people prayse thee.

O let the nacions reioyce and be glad:for thou shalt iudge the folke righteously,and gouerne the nacions vpon earth.

Let the people prayse thee,O god:let all the people prayse thee.

Then shall the earth bryng furth her increase: and God, euen our own god shall geue vs hys blessyng.

God shall bless vs:and all the endes of the worlde shall feare hym.

Exurgat deus. psalm.lxviii.

LEt God aryse,and let hys enemyes be scatered:lette them also that hate hym flye before hym. Morning prayer.

Lyke as the smoke vanisheth,so shalte thou dryue them awaye:and lyke as waxe melteth at the fier,so lette the vngodly perysshe at the presence of god.

But let the righteous be glad,and reioyce before God:let them also be mery and ioyfull.

O syng vnto god,and syng prayses vnto hys name:magnifie him that rideth vpon the heauens, as it were vpon an horse,prayse hym in hys name,yea and reioyce before hym.

He is a father of the fatherles,and defendeth the cause of widowes:euen god in his holy habitacion.

He is the god that maketh men to bee of one mynde in an house,and bringeth the prisoners out of captiuitie:but letteth the runneagates continue in scarcenesse.

O god, when thou wentest furth before the people :when thou wentest through the wildernes.

The earth shoke,and the heauens dropped at the presence of god:euen as Sinay also was moued at ỹ presence of god, which is the god of Israel.

Thou,O god,sendest a gracious rayne vpon thyne enheritaunce:and refreshedst it when it was werye.

Thy congregacions shall dwell therein:for thou(O God) hast of thy goodnes prepared for the poore.

The Lorde gaue the worde:greate was the companye of

the preachers.

Kynges with their armies did flye, and were discomfyted: and they of the housholde deuyded the spoyle.

Though ye haue lien emong the pottes: yet shall ye bee as the wynges of a doue, that is couered with siluer winges, and her fethers lyke golde.

When the almightie scattered kynges for theyr sake: then were they as white as snowe in Salmon.

As the hill of Basan, so is Gods hyll: euen an highe hill as the hyll of Basan.

Why hop ye so, ye high hilles, this is gods hil, in the which it pleaseth hym to dwell: yea, the Lorde wyll abyde in it for euer.

The charettes of god are .xx. M. euen thousandes of Angels: and the Lorde is emonge them, as in the holy place of Sinay.

Thou art gone vp on hie, thou haste led captiuitie captiue, and receiued giftes for men: yea, euen for thine enemyes, that the Lorde God myght dwell among them.

Praysed be the Lord daily: euen the god which helpeth vs, and powred hys benefites vpon vs.

He is our god, euen the god of whom commeth saluacio: god is the lord by whom we escape death.

God shal wounde the head of his enemyes: and the heary scalpe of suche a one as goeth on still in his wickednes.

The Lord hath said, I wil bryng my people againe as I did from Basan: myne own wyl I bryng agayne, as I dyd some tyme from the depe of the sea.

That thy fote may be dipped in the bloud of thine enemies: and that the tongue of thy dogges maye bee redde throughe the same.

It is well seen, O god, how thou goest: how thou, my god and kyng, goest in the sanctuary.

The syngers goe before, the minstrels folowe after: in the middest are the damosels playing with the timbrelles.

Geue thankes, O Israel, vnto god the lord in the congregations: from the grounde of the hegrt,

There

There is litle Ben Jamin their ruler: and the princes of Juda their counsell, the princes of Zabulon, and the princes of Nephtali.

Thy god hath sent furth strength for thee: stablish the thing O god, that thou hast wrought in vs.

For thy temples sake at Jerusalem: so shall kinges bring presentes vnto thee.

When the company of the speare mē, and multitude of the mightie are scattered abrode emong the beastes of the people (so that they humbly bring pieces of siluer:) and whē he hath scattered the people that delyght in warre.

Then shall the Princes come oute of Egipt: the Morians lande shall sone stretche out her handes vnto god.

Syng vnto God, O ye kingdomes of the earth: O synge prayses vnto the Lord.

Whiche sitteth in the heauens ouer al from the beginning: lo, he doth sende out hys voice, yea and that a mightie voice.

Ascribe ye the power to God ouer Israel: hys worshyp and strength is in the cloudes.

O God, wonderfull arte thou in thy holy places: euen the god of Israel, he wyl geue strength and power vnto his people, blessed be god.

Saluum me fac deus. psalm. lxix.

SAue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.

I sticke fast in the depe mire, where no ground is: I am come into depe waters, so that the floudes ranne ouer me.

I am wery of crying, my throte is drie: my sight faileth me, for waytyng so long vpon my god.

They ỹ hate me without a cause are mo then the heares of my head: they that are myne enemyes, and woulde destroye me giltles are mightie.

I payed them the thynges that I neuer tooke: God thou knowest my simplenes, & my faultes are not hid from thee.

Let not them that trust in thee, O lord God of hostes, bee ashamed for my cause: lette not those that seke thee be con

founded, through me, O Lord god of Israel.

And why: for thy sake haue I suffered reprofe: shame hath couered my face.

I am become a straunger vnto my brethren: euen an aleaunte vnto my mothers children.

For the zeale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee are fallen vpon me.

I wept and chastened my selfe with fasting: and that was turned to my reproche.

I put on a sacke clothe also: and they iested vpon me.

They that sit in the gate speake agaynst me: and the drunkerdes make songes vpon me.

But Lord I make my prayer vnto thee: in an acceptable tyme.

Heare me O god, in the multitude of thy mercye: euen in the trueth of thy saluacion.

Take me out of the mire, that I sincke not: Oh let me bee delyuered from them that hate me, and oute of the depe waters.

Let not the water floudde drowne me, neyther let the depe swalowe me vp: and let not the pit shut her mouth vpon me.

Heare me, O lord, for thy louing kindnes is comfortable: turne thee vnto me, according to ỹ multitude of thy mercies.

And hide not thy face from thy seruaunt: for I am in trouble, Oh hast thee, and heare me.

Draw nigh vnto my soule and saue it: Oh delyuer me because of myne enemyes.

Thou hast knowen my reproche, my shame, and my dishonour: myne aduersaries are all in thy syght.

Thy rebuke hath broken my heart, I am ful of heauines: I loked for some to haue pitie on me, but there was no man, neyther founde I any to comforte me.

They gaue me gal to eate: and when I was thirstie, they gaue me vineger to drynke.

Let their table be made a snare to take thẽselues withall: and let the thynges (that should haue been for their wealth) be vnto them an occasyon of fallyng.

Let

Let theyr eies be blinded that they see not:and euer bowe thou down their backes.

Powre oute thyne indignacion vpon them:and lette thy wrathfull displeasure take holde of them.

Let their habitacion be voide:and no man to dwel in their tentes.

For they persecute hym whom thou hast smitten:and they talke how they may vexe them whom thou hast wounded.

Let them fall from one wickednes to another:and not come into thy righteousnesse.

Let them be wiped out of the boke of the liuing:and not to be written among the righteous.

As for me,when I am poore and in heauinesse: thy helpe (O god)shal lyft me vp.

I will prayse the name of God with a song:and magnifye it with thankes geuyng.

This also shal please the Lorde:better then a bullock,that hath hornes and hoofes.

The humble shal consider thys,and bee glad:seke ye after god,and your soule shall lyue.

For the lord heareth the poore:and despyseth not hys prisoners.

Let heauen and earth prayse him:the sea,and al that moueth therin.

For god wil saue Sion,and builde the cities of Juda: that men may dwel there, and haue it in possession.

The posteritie also of hys seruauntes shal enherite it:and they that loue hys name shall dwel therin.

Deus in adiutorium. psalm.lxx.

HAst thee,O god,to delyuer me:make hast to helpe me O Lorde.

Let them be ashamed and confounded that seke after my soule:let them be turned backward,and put to confusyon that wisshe me euil.

Let them(for their reward)bee sone brought to shame: that crye ouer me,there there.

But let al those that seeke thee,bee ioyful and glad in thee:

and let all suche as delighte in thy saluacion say alwaye, the Lorde be praysed.

As for me, I am poore and in miserie: haste thee vnto me (O god.)

Thou art my helper and my redemer: O Lorde make no long tarying.

In te domine speraui. psalm.lxxi.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but ridde me and delyuer me in thy righteousnes, encline thine eare vnto me and saue me.

Be thou my strong holde (whereunto I maye alwaye resort:) thou hast promysed to helpe me, for thou art my house of defence and my castell.

Delyuer me, O my god, oute of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou, O lord god, art the thing that I long for: thou art my hope euen from my youth.

Throughe thee haue I been holden vp euer sence I was borne: thou art he that toke me oute of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monstre vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse: (that I maye syng of thy glory) and honor al the day long.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For mine enemies speake against me, and they that laye wayte for my soule, take their counsayll together, sayinge: GOD hath forsaken him, persecute him and take him, for there is none to delyuer him.

Goe not farre fro me, O God: my God, haste thee to helpe me.

Let them be confounded and periche, that are agaynste my soule: let them be couered with shame and dishonoure, that seke to doe me euyll.

As for me, I wil patiently abyde alway: and wil prayse thee more and more.

My

My mouth shal daylye speake of thy righteousnes & salnacion: for I knowe no ende thereof.

I wyl goe forth in the strength of the Lord god: and wil make mencion of thy righteousnesse onely.

Thou (O god) hast taught me from my youth vp vntyll now: therfore wyll I tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, when I am graye headed: vntil I haue shewed thy strength vnto this generacion, & thy power to all thē that are yet for to come.

Thy righteousnes (O god) is very high, & great thinges are they that thou hast done: O god who is like vnto thee?

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refreshe me, yea & broughtest me from the depe of the earth agayne.

Thou haste broughte me to great honoure: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnesse (O God) playing vpon an instrument of musike: vnto thee wyl I synge vpon the harpe, O thou holy one of Israel.

My lippes wyl be fayne, when I singe vnto thee: and so wyll my soule whom thou hast delyuered.

My tonge also shall talke of thy righteousnes all the day longe: for they are confounded and broughte vnto shame, that seke to doe me euyll.

Deus iudicium. psalm.lxxii.

Geue the king thy iudgementes (O god:) and thy righteousnes vnto the kinges sonne.

Then shal he iudge the people accoрding vnto righte: and defende the poore.

The mountaynes also shall bryng peace: and the little hilles, righteousnes vnto the people.

He shall kepe the simple folke by theyr ryght: defende the children of the poore, and punische the wrong doer.

They shall feare thee as long as the Sunne and Moone endureth: from one generacion to another.

He shall come downe like the rayne into a fleece of wolle: euen as the droppes that water the earth.

In hys tyme shall the righteous florishe: yea, and aboundaunce of peace, so long as the Mone endureth.

His dominion shalbe also from the one sea to the other: and from the flood vnto the worldes end.

They that dwel in the wildernes shall knele before him: hys enemies shall licke the dust.

The kynges of Tharsis and of the Iles shall geue presentes: the kynges of Araby and Saba shall bryng gyftes.

All kynges shall fal down before hym: al nacions shal doe hym service.

For he shall delyuer the poore when he cryeth: the nedy also, and hym that hath no helper.

He shalbe fauourable vnto the simple and nedy: and shall preserue the soules of the poore.

He shal delyuer their soules from falshed and wrong: and deare shall theyr bloud be in his sight.

He shall lyue, and vnto hym shall bee geuen of the golde of Arabia: prayer shalbe made euer vnto hym, and daylye shall he be praysed.

There shalbe an heape of corne in the earth, hie vpon the hilles: his fruite shall shake like Libanus, and shalbe grene in the citie, lyke grasse vpon the earth.

Hys name shal endure for euer, hys name shall remayne vnder the sunne emong the posterities: whiche shalbe blessed thorowe hym, and all the heathen shall prayse hym.

Blessed be the lord god, euen the god of Israel: which only doth wonderous thynges.

And blessed be the name of his maiestie for euer: and al the earth shalbe filled with his maiestie. Amen. Amen.

Quam bonus Israel. Psalm. lxxiii.

Euening prayer.

TRuly God is louing vnto Israel: euen vnto suche as are of a cleane heart.

Neuertheles, my feete were almost gone: my treadynges had welnigh slipt.

And why? I was greued at the wicked: I doe also see the vngodly in suche prosperitie.

For they are in no peryl of death: but are lusty and strong.

They

They come in no misfortune like other folke: nether are they plaged lyke other menne.

And this is the cause that they be so holden with pryde: and ouerwhelmed with crueltie.

Theyr eyes swel for fatnes: and they doe euen what they lust.

They corrupte other, and speake of wicked blasphemye: theyr talking is agaynst the most highest.

For they stretche furth theyr mouthe vnto the heauen: and theyr tongue goeth through the world.

Therfore fall the people vnto them: and there outsucke they no small aduauntage.

Tushe (saye they) howe shoulde God perceiue it: is there knowledge in the most highest?

Loe, these are the vngodly, these prospere in the worlde, and these haue riches in possession: & I sayd, then haue I clensed my hert in vayn, & washed my handes in innocency.

All the daye long haue I been punished: and chastned euery morning.

Yea, and I had almost sayde euen as they: but loe, then shoulde I haue condemned the generacion of thy children.

Then thought I to vnderstand this: but it was to hard for me.

Until I went into the Sanctuary of God: then vnderstode I the end of these men.

Namely, how thou doest set them in slippery places: and castest them down, and destroyest them.

O how sodaynly doe they consume: perishe, and come to a fearefull ende.

Yea, euen lyke as a dreame when one awaketh: so shalt thou make theyr ymage to vanishe out of the citie.

Thus my heart was grieued: and it went euen through my reynes.

So foolish was I and ignorant: euen as it were a beast before thee.

Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

Thou

Thou shalt gyde me with thy counsel: and afterward receiue me with glory.

Whom haue I in heauen but thee: and there is none vpon earth, that I desyre in comparison of thee.

My flesche and my heart fayleth: but god is the strength of my heart, and my porcion for euer.

For loe, they that forsake thee shall perishe: thou hast destroyed al them that committe fornicacion agaynst thee.

But it is good for me to holde me fast by God, to putte my trust in the Lord God: and to speake of al thy workes, in the gates of the daughters of Syon.

Vt quid deus repulisti. psal. lxxiiii.

O God, wherfore art thou absēt from vs so long: why is thy wrath so hoate agaynst the Shepe of thy pasture.

O thinke vpon thy congregacion: whom thou hast purchased and redemed of olde.

Thinke vpon the trybe of thine enheritance: and mount Syon wherin thou hast dwelt.

Lift vp thy fete that thou mayest vtterly destroy euery enemy: which hath doen euil in thy Sanctuary.

Thine aduersaries roare in the myddes of thy congregacions: and set vp theyr banners for tokens.

He that hewed tymber afore oute of the thicke trees: was knowen to bring it to an excellent woorke.

But now they breake down all the carued worke therof: with axes and hammers.

They haue set fyre vpon thy holye places: and haue defiled the dwelling place of thy name, euen vnto ỹ grounde.

Yea, they said in their heartes, let vs make hauocke of them altogether: thus haue they brent vp all the houses of God in the land.

We see not our tokens, there is not one Prophete more: no not one is there among vs ỹ vnderstandeth anye more.

O God, how long shall the aduersary do this dishonore how long shal the enemy blaspheme thy name for euer.

Why withdrawest thou thy hand: why pluckest thou not thy

thy right hand out of thy bosome, to consume the enemy.

For God is my king of olde: the helpe that is doen vpon earth, he doth it himselfe.

Thou diddest deuide the Sea, through thy power: thou brakest the heades of the Dragons in the waters.

Thou smotest the heades of Leuiathan in pieces: & gauest him to be meate for the people in the wildernes.

Thou broughtest oute fountaynes and waters out of the hard Rockes: thou driuedst vp mighty waters.

The day is thine, and the night is thyne: thou hast prepared the light and the sunne.

Thou hast sette all the borders of the earthe: thou hast made somer and winter.

Remembre this, O lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy name.

O deliuer not the soule of the Turtle Doue, vnto the multitude of the enemies: and forgeat not the congregacion of the poore for euer.

Looke vpon the couenaunt: for all the earthe is full of darkenes, and cruel habitacions.

O let not the simple goe away ashamed: but let the poore and nedy geue prayse vnto thy name.

Arise O God, mayntayne thine owne cause: remembre how the foolishe man blasphemeth thee dayly.

Forgeat not the voyce of thyne enemies: the presumpcion of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. psal. lxxv.

Vnto thee (O god) do we geue thankes: yea vnto thee doe we geue thankes. Morning prayer.

Thy name also is nigh: and that doe thy wonderous woorkes declare.

When I receiue the congregacion: I shall iudge accordinge vnto righte.

The earth is weake, and all the inhabitours thereof: I beare vp the pillers of it.

I sayde vnto the fooles, deale not so madlye: and to the vngodly, set not vp your horne.

Sette

Sette not vp your horne on hygh:and speake not with a stiffe necke.

For promocion cometh neither from the East,nor from the West,nor yet from the South.

And why? God is the iudge:he putteth downe one,and setteth vp another.

For in the hande of the lord there is a cup, and the wyne is redde:it is full mixte,and he powreth out of the same.

As for the dregges therof:all the vngodlye of the earth shal drinke them,and sucke them out.

But I will talke of the God of Jacob:and prayse hym for euer.

All the hornes of the vngodly also will I breake:and the hornes of the righteous shalbe exalted.

Notus in Iudea. psal.lxxvi.

IN Jewrye is God knowen:hys name is greate in Israell.

At Salē is his tabernacle:& his dwelling in Sió.

There brake he the arowes of the bowe:the shielde,the sweord,and the battayle.

Thou art of more honour and might:then the hylles of the robbers.

The proude are robbed,they haue slept theyr slepe:and al the mē(whose handes wer mightie)haue foūd nothing.

At thy rebuke (O God of Jacob) both the charret and horse is fallen.

Thou,euen thou art to be feared:and who may stand in thy sight,when thou art angry?

Thou didst cause thy iudgement to be heard from heauen:the earth trembled and was still.

When God arose to iudgement:and to helpe all the meke vpon earth.

The fearcenes of man shal turne to thy prayse: and the fearcenes of other shalt thou restrayne.

Promise vnto the Lord your God,and kepe it al ye that be round about hym:bring presentes vnto him that ought to be feared.

He shall restrayne the spirite of Princes: and is wonderfull emong the kynges of the earth.

Voce mea ad dominum. Psalm.lxxvii.

I Wil crie vnto god with my voice: euen vnto god wyl I crye with my voyce, and he shal harken vnto me.

In the tyme of my trouble I sought the Lorde: my sore ran and ceassed not, in the night season my soule refused comfort.

When I am in heuines, I wil thinke vpon god: when my heart is vexed, and wyl complayn.

Thou holdest myne eyes wakynge: I am so feble that I cannot speake.

I haue considered the dayes of olde: and the yeares that are past.

I cal to remembraunce my song: and in the night I common with mine own heart, and searche out my spirites.

Will the lorde absente hymselfe for euer: and wil he be no more entreated:

Is his mercy cleane gone for euer: and is his promise come vtterly to an ende for euermore:

Hath god forgotten to be gracious: and wil he shut vp his louing kindnes in displeasure:

And I said, it is myne owne infirmitie: but I wyl remember the yeares of the ryght hande of the most highest.

I wil remember the workes of the lord: and cal to mynde thy wonders of olde tyme.

I wil thinke also of al thy workes: and my talkyng shalbe of thy doynges.

Thy waye, O god, is holy: who is so greate a god as oure God:

Thou arte the god that doth woonders: and hast declared thy power emong people.

Thou hast mightely deliuered thy people: euen the sonnes of Iacob and Joseph.

The waters saw thee, O God: the waters sawe thee and were afraied, the depthes also were troubled.

The cloudes powred out water, ꝑ aire thundred: and thine arowes

arowes went abrode.

The voice of the Thunder was heard rounde aboute: the lightninges shone vpon the grounde, the earth was moued and shoke withal.

Thy way is in the sea, and thy pathes in the great waters: and thy fotesteppes are not knowen.

Thou leddest thy people lyke shepe: by the hande of Moses and Aaron.

Attendite populc. psalm.lxxviii.

Euening prayers.

HEare my law, O my people: enclyne your eares vnto the wordes of my mouth.

I will open my mouth in a parable: I wyll declare hard sentences of olde.

Whiche we haue heard and knowen: and such as our fathers tolde vs.

That we should not hyde thē frō the children of the generacions to come: but to shewe the honor of the lord, his mighty and wonderful workes that he hath doen.

He made a couenaunt with Iacob, and gaue Israel a law: which he commaunded our forefathers to teache their childrē.

That their posteritie might know it: and the childrē which were yet vnborne.

To the intente that when they came vp: they might shewe their children thesame.

That they might put their trust in god: and not to forgeat the workes of god, but to kepe hys commaundementes.

And not to bee as their forefathers, a faythles and stubburne generacion: a generacion that sette not their hearte aryght, and whose spirite cleaueth not stedfastly vnto god.

Lyke as the children of Ephraim: whiche beyng harnessed and carrying bowes, turned themselues backe in the daye of battayle.

They kept not the couenaunt of god: and would not walke in hys lawe.

But forgat what he had doen: and the wonderfull woorkes that he had shewed for them.

Marueilous thynges dyd he in the sight of our fathers in the

the lande of Egipte:euen in the fielde of Zoan.

He deuided the sea,and let them goe throughe:he made the waters to stande on a heape.

In the daye tyme also he led them with a cloude :and all the nyght throughe with a light of fier.

He claue the hard rockes in the wildernes:and gaue them drynke therof,as it had been out of the great depth.

He brought waters out of ỹ stony rocke:so that it gushed out lyke the ryuers.

Yet for all thys,they synned more agaynst him:and prouoked the most highest in the wildernes:

They tempted god in their heartes:and required meate for their lust.

They spake against God also,saying:shall god prepare a table in the wildernes:

He smote the stonye rocke in dede,that the water gushed out,and the stremes flowed withall : but can he geue bread also,or prouide flesche for hys people:

When the Lord heard thys,he was wroth:so the fier was kindled in Jacob , and there came vp heauy displeasure against Israel.

Because they beleued not in god:and put not their trust in his helpe.

So he commaunded the cloudes aboue:and opened the dores of heauen.

He rayned down Manna also vpon them for to eate: and gaue them fode from heauen.

So man did eate Angels fode : for he sente them meate enoughe.

He caused the East wynd to blowe vnder the heauen : and throughe hys power he broughte in the Southweste wynde.

He rained flesh vpon them as thicke as dust:and fethered fowles lyke as the sande of the sea.

He let it fal emong their tentes:euen rounde about theyr habitacion.

So they did eate,and were well filled:for he gaue them their own desire,they were not disappointed of theyr lust.

But

But whyle the meate was yet in their mouthes, the heaule wrath of god came vpon them: and slew the welthiest of them, yea, and smote down the chosen men that were in Israel.

But for al thys, they synned yet more: and beleued not his wonderous workes.

Therefore their dayes did he consume in vanitie: and their yeares in trouble.

When he slewe them, they soughte hym: and turned them earely, and enquired after God.

And they remembred that God was their strength: and that the high god was their redemer.

Neuertheles, they dyd but flatter him with their mouthes: and dissembled with hym in their tonges.

For their heart was not whole with him: neither continued they stedfast in his couenaunt.

But he was so mercifull: that he forgaue their misledes, and destroyed them not.

Yea, many a tyme turned he hys wrath away: and would not suffer hys whole displeasure to aryse.

For he considered that they were but flesche: and that they were euen a wynde that passeth awaye, and commeth not agayne.

Many a time did they prouoke him in the wyldernes: and greued hym in the desert.

They turned backe, and tempted god: and moued the holy one in Israel.

They thought not of hys hande: and of the daye when he delyuered them from the hande of the enemye.

Howe he had wroughte his miracles in Egipte: and hys wonders in the fielde of Zoan.

He turned their waters into bloud: so that they myghte not drynke of the riuers.

He sent lice emong them and deuoured them vp: & frogges to destroye them.

He gaue their fruites vnto the caterpiller: and their labor vnto the grashopper.

He destroyed their vines with haile stones: and their mul-

bery

bery trees with the frost.

He smote their cattel also with haile stones: & their flockes with hote thunderboltes.

He cast vpon them the furiousnes of his wrath: angre, displeasure, and trouble, and sent euil Angels among them.

He made a waye to hys indignacion, and spared not theyr soule from death: but gaue their lyfe ouer to the Pestilence.

And smote all the first borne in Egipt: the most principall and mightiest in the dwellinges of Ham.

But as for his own people, he led thē furth like shepe: and caryed them in the wildernes lyke a flocke.

He brought them out safely, that they should not feare: and ouerwhelmed their enemies with the sea.

And brought them in the borders of hys sanctuarie: euen in his mountayne, which he purchased with his right hand.

He cast out the heathen also before them: caused their land to bee deuided emong them for an heritage, and made the tribes of Israel to dwel in their tentes.

So they tempted and displeased the most high god: & kept not his testimonies.

But turned their backes, and fell awaye like their forefathers: startyng aside like a broken bowe.

For they greued him with their hill altars: and prouoked hym to displeasure with their ymages.

When God heard this, he was wroth: and toke sore displeasure at Israel.

So that he forsoke the tabernacle in Silo: euē the tent that he had pitched emong them.

He deliuered their power into captiuitie: and their beautie into the enemies hande.

He gaue his people ouer also into the sword: and was wroth with his inheritaunce.

The fier consumed the yong men: and their maidens were not geuen to mariage.

Their Priestes were slaine with the sword: and there were no widdowes to make lamentacion.

So the Lord awaked as one out of slepe: & like a Giaunt

refreshed with wine.

He smote hys enemyes in the hyndre partes: and put them to a perpetual shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hyll of Sion, which he loued.

And there he builded his temple on hie: and laid the foundacion of it like the ground which he hath made cōtinually.

He chose Dauid also his seruaunte: and tooke hym awaye from the shepe foldes.

As he was folowyng the ewes greate with yong ones, he toke him: that he might fede Jacob his people, and Israel his enheritaunce.

So he fed them with a faithfull and true heart: and ruled them prudently with all hys power.

Deus venerunt. Psalm. lxxix.

Morning prayer.

O God, the Heathen are come into thy enheritaunce: thy holy temple haue they defyled, and made Jerusalem an heape of stones.

The dead bodies of thy seruauntes haue they geuen, to be meate vnto foules of the ayre: and the flesche of thy sainctes, vnto the beastes of the lande.

Their bloud haue they shed like water on euery side of Jerusalem: and there was no man to bury them.

We are become an open shame to oure enemyes: a verye scorne and derision vnto them that are rounde about vs.

Lord how long wilt thou be angrie: shal thy gelousy burne like fier for euer?

Power out thyne indignacion vpon the Heathē that haue not knowen theee: and vpon the kyngdomes that haue not called vpon thy name.

For thei haue deuoured Jacob: and laid wast his dwelling place.

O remember not oure olde synnes, but haue mercye vpon vs, and that soone, for we are come to great misery.

Helpe vs, O god of our saluaciō, for the glory of thy name:

O

O deliuer vs, and be merciful vnto our sinnes for thy name sake.

Wherefore do the Heathen say: where is now their God?

O let the vengeaunce of thy seruauntes blond that is shed: be openly shewed vpon the Heathen in our syght.

O let the sorowful syghyng of the prysoners come before thee: accordyng to the greatenes of thy power, preserue thou those that are appointed to dye.

And as for the blasphemie (wherwith our neighbours haue blasphemed thee:) rewarde thou them O Lorde, seuenfolde into their bosome.

So we that be thy people, and shepe of thy pasture, shall geue thee thankes for euer: and wil alway be shewinge forth thy praise, from generacion to generacion.

Qui regis Israel. Psalm. lxxx.

HEare O thou shepeherd of Israell, thou that leadest Joseph lyke a shepe: shewe thy selfe also, thou that sittest vpon the Cherubins.

Before Ephraim, Ben Jamin, and Manasses: stire vp thy strength, and come and helpe vs.

Turne vs agayne, O God: shewe the light of thy countenaunce, and we shalbe whole.

O lord god of hostes: how long wilt thou be angry with thy people that prayeth.

Thou fedest them with the bread of teares: and geuest the plenteousnes of teares to drynke.

Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

Turne vs agayne, thou god of hostes: shewe the lighte of thy countenaunce, and we shalbe whole.

Thou hast brought a vine out of Egipt: thou hast cast out the Heathen, and planted it.

Thou madest roume for it: and when it had taken roote, it filled the lande.

The hilles were couered with the shadowe of it: and the boughes therof were lyke the goodly Cedre trees.

She stretched oute her braunches vnto the sea: and her

boughes vnto the riuer.

Why haste thou then broken down her hedge: that all they which goe by, plucke of her grapes?

The wilde boze out of the wood doeth roote it vp: and the wylde beastes of the fielde deuoure it.

Turne thee agayne, thou god of hostes, loke downe from heauen: beholde and visite thys vine.

And the place of the vineyarde that thy right hande hath planted: and the braunche that thou madest so strong foz thy selfe.

It is brente with fier, and cut down: and they shal perish at the rebuke of thy countenaunce.

Let thy hande be vpon the man of thy ryght hand: and vpon the sonne of man whom thou madest so strong foz thyne owne selfe.

And so wyll not we goe backe from thee: Oh let vs lyue, and we shall call vpon thy name.

Turne vs agayne, O Lozd God of hostes: shewe the light of thy countenaunce, and we shalbe whole.

Exultate deo. psalm. lxxxi.

Syng we merely vnto god our strength: make a cheresull noyse vnto the god of Jacob.

Take the Psalme, bzyng hether the tabzet: the mery harpe with the lute.

Blowe vp the trompet in the new moone: euen in the time appointed, and vpon our solemne feaste daye.

Foz this was made a statute foz Jsrael: and a lawe of the God of Jacob.

This he ozdeined in Joseph foz a testimonie: whē he came out of ỹ land of Egipt, and had heard a straunge language.

I eased his shoulder from the burthen: and hys handes were deliuered from (makyng) the pottes.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee, what tyme the stozme fell vpon thee.

I prooued thee also: at the waters of stryfe.

Heare, O my people: and I wyll assure thee O Jsrael, if thou wilt hearken vnto me.

There

There shall no straunge god be in thee: neyther shalte thou worshyp any other god.

I am the Lorde thy God, whiche broughte thee out of the lande of Egipte: open thy mouth wyde and I shall fyll it.

But my people woulde not heare my voice: and Israel would not obey me.

So I gaue them vp vnto their own heartes lust: and let them folowe theyr own imaginacions.

O that my people would haue herkened vnto me: for if Israel had walked in my wayes.

I shoulde sone haue put downe their enemies: and turned my hande agaynst theyr aduersaries.

The haters of the Lorde should haue been founde lyers: but their tyme should haue endured for euer.

He should haue fed them also with ỹ fynest wheate floure: and with hony out of the stony rocke shoulde I haue satisfied thee.

Deus stetit in Synagoga. psalm. lxxxii.

GOd standeth in the congregacion of Princes: he is iudge among Gods. Euening prayer.

How long wil ye geue wrong iudgement: and accepte the persons of the vngodly?

Defende the poore and fatherles: see that suche as bee in nede and necessitie haue right.

Delyuer the outcast and poore: saue them from the hande of the vngodly.

They wil not be learned, nor vnderstand, but walke on stil in darkenesse: all the foundacions of the earth bee oute of course.

I haue said: ye are Goddes, and ye all are children of the most highest.

But ye shall dye lyke men: and fal lyke one of the princes.

Aryse, O God, and iudge thou the earth: for thou shalte take all heathen to thyne enherytaunce.

Deus quis simili's. psalm. lxxxiii.

HOlde not thy tongue, O God: kepe not stil silence, refraine not thy selfe, O God.

For loe, thyne enemyes make a murmuryng: and they that hate thee haue lyfte vp their head.

They haue imagined crafteli against thy people: and taken counsaile against thy secrete ones.

Thei haue said, come and let vs roote them out, that they be no more a people: and that the name of Israel maye be no more in remembraunce.

For they haue cast their heades together with one consent: and are confederate agaynst thee.

The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

Geball and Ammon, and Amelech: the Philistines, with them that dwell at Tire.

Assur also is ioyned vnto them: and hath holpē the children of Loth.

But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin at the brooke of Kison.

Which perished at Endor: and became as the donge of the earth.

Make them and their Princes lyke Oreb and Zeb: yea make al their Princes like as Zeba and Salmana.

Whiche say: let vs take to our selues the houses of god in possession.

O my god, make them like vnto a whele: and as the stubble before the wynde.

Lyke as the fier that burneth vp the wood: and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempeste: and make them afraied with thy storme.

Make their faces ashamed, O Lorde, that they maye seke thy name.

Let them be confounded and vexed euer more and more: let them be put to shame and perishe.

And they shal know, that thou (whose name is Jehouah) art only the most highest ouer al the earth.

Quam dilecta tabernacula. psalm.lxxxiiii.

HOwe amyable are thy dwellynges: thou Lorde of hostes.

My soule hath a desire and longinge to entre into the courtes of the Lorde: my hearte and my flesche reioyce in the liuing god.

Yea, the sparowe hath founde her an house, and ꝑ swallowe a nest, where she may lay her yong: euen thy aulters O Lorde of hostes, my king and my god.

Blessed are they that dwel in thy house: they wil be alway prayslyng thee.

Blessed is that manne, whose strength is in thee: in whose heart are thy wayes.

Which going through the vaile of misery, vse it for a well: and the pooles are fylled with water.

They wil goe from strength to strength: and vnto the god of gods appereth euery one of them in Sion.

O lord god of hostes, heare my prayer: hearken O God of Jacob.

Beholde, O god our defender: and loke vpon the face of thyne anointed.

For one daye in thy courtes: is better then a thousande.

I had rather be a doore keper in the house of my god: then to dwel in the tentes of vngodlynes.

For the Lorde god is a lyght and defence: the Lorde wyll geue grace and worshyp, and no good thing shal he withhold from them that lyue a godly lyfe.

O lorde god of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. psalm.lxxxv.

LOrde thou arte become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.

Thou hast forgeuen the offence of thy people: and couered al their synnes.

Thou hast taken away al thy displeasure: and turned thy selfe from thy wrathfull indignacion.

Turne vs then, O god, our sauioure: and let thyne angre

ceasse from vs.

Wilt thou be displeased at vs for euer? wilt thou stretche out thy wrath from one generacion to another?

Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee.

Shewe vs thy mercye, O Lorde: and graunte vs thy saluacion.

I wil harken what the lord god wil saye concerning me: for he shall speake peace vnto hys people and to his sainctes, that they turne not agayne.

For hys saluacion is nie them that feare hym: that glorye may dwel in our lande.

Mercye and trueth are met together: righteousnes and peace haue kissed eche other.

Truth shal florishe out of the earth: and righteousnes hath loked down from heauen.

Yea, the lord shal shewe louing kindnes: and our land shal geue her encrease.

Righteousnes shal goe before hym: and he shall directe hys going in the waye.

Inclina domine aurem. psalm. lxxxvi.

Morning prayer.

BOw down thyne eare, O Lorde, and heare me: for I am poore and in misery.

Preserue thou my soule, for I am holy: my god saue thy seruaunt, that putteth hys trust in thee.

Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

Comfort the soule of thy seruaunt: for vnto thee (O Lorde) doe I lifte vp my soule.

For thou lord art good and gracious: and of great mercy vnto al them that call vpon thee.

Geue eare Lorde vnto my prayer: and ponder the voyce of myne humble desyres.

In the tyme of my trouble I wil call vpon thee: for thou hearest me.

Among the gods there is none lyke vnto thee (O Lord:) there is not one that can doe as thou doest.

All

All nacions whom thou haſt made, ſhal come and wor-ſhip thee, O lorde: and ſhal glorifye thy name.

For thou art great, and doeſt wonderous thinges: thou art God alone.

Teache me thy way (O Lorde) and I will walke in thy truth: O knit my heart vnto thee, ỹ it may feare thy name.

I will thanke thee, O lorde my God, with all my heart: and wil prayſe thy name for euermore.

For great is thy mercy toward me: and thou haſt deliuered my ſoule from the nethermoſt hell.

O God, the proud are riſen agaynſt me: and the congregacion of naughty men haue ſought after my ſoule, & haue not ſet thee before theyr eyes.

But thou (O Lord God) art full of compaſſion and mercy: long ſuffering, plenteous in goodnes and trueth.

O turne thee then vnto me, and haue mercye vpon me: geue thy ſtrength vnto thy ſeruaunte, and helpe the ſonne of thyne handmayde.

Shewe ſome good token vpon me for good, that they whiche hate me maye ſee it, and be aſhamed: becauſe thou Lord haſt holpen me and comforted me.

Fundamenta eius. pſal. lxxxvii.

HEr foundacions are vpon the holy hilles: the Lord loued the gates of Syon, more then al the dwellinges of Jacob.

Very excellent thinges are ſpoken of thee: thou citie of God.

I wil thinke vpon Rahab and Babilon: with them that knowe me.

Beholde ye the Philiſtines alſo: and they of Tyre, with the Mozians, loe there was he borne.

And of Syon it ſhalbe reported, that he was borne in her: and the moſt high ſhall ſtabliſhe her.

The Lord ſhall rehearſe it when he wryteth vp the people: that he was borne there.

The ſyngers alſo and Trumpetters ſhall be rehearſe: all my freſhe ſprynges ſhalbe in thee.

Domine

Domine deus salutis. psal.lxxxviii.

O Lorde God of my saluacion, I haue cryed day and night before thee: O lette my prayer entre into thy presence, incline thine eare to my calling.

For my soule is full of trouble: and my life draweth nigh vnto hell.

I am counted as one of them that goe downe vnto the pyt: and I haue been euen as a man that hath no strength.

Free among the dead, like vnto them that be wounded and lye in the graue, whiche be out of remembraunce: and are cut away from thy hand.

Thou hast laid me in the lowest pit, in a place of darkenes: and in the depe.

Thine indignacion lyeth harde vpon me: and thou hast vexed me with all thy stormes.

Thou hast put away mine acquayntaunce farre fro me: and made me to be abhorred of them.

I am so fast in prison: that I cannot geat furth.

My sight fayleth for very trouble: Lorde I haue called daily vpon thee, I haue stretched out my handes vnto the.

Doest thou shew wonders among the dead: or shall the dead ryse vp agayne and prayse thee:

Shal thy louing kindnes be shewed in the graue: or thy faythfulnes in destruccion:

Shal thy wonderous workes be knowen in the darke: & thy rightousnes in the land, where al thinges are forgotte:

Vnto thee haue I cryed, O Lorde: and earlye shall my prayer come before thee.

Lord, why abhorrest thou my soule: and hydest thy face fro me:

I am in misery, and like vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I suffred, with a troubled minde.

Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

They came round about me dayly like water: and compassed me together on euery syde.

My

My louers and frendes hast thou put away fro me: and hid mine acquaintaunce out of my sight.

Misericordias domini. psal. lxxxix.

My song shalbe alwaye of the louing kindnes of the Lord: with my mouth will I euer be shewing thy trueth: from one generacion to another. Euenig prayer.

For I haue sayd, mercy shalbe set vp for euer: thy trueth shalt thou stablishe in the heauens.

I haue made a couenant with my chosē: I haue sworne vnto Dauid my seruaunt.

Thy sede will I stablishe for euer: and set vp thy throne from one generacion to another.

O Lord, the very heauens shall prayse thy wonderous worke: & thy trueth in the congregacion of the sainctes.

For who is he among the cloudes: that shalbe compared vnto the Lord.

And what is he among the Goddes: that shalbe like vnto the Lorde?

God is very greatly to be feared in the counsayle of the Sainctes: and to be had in reuerence of all them that are about him.

O Lord God of hostes: who is like vnto thee? thy trueth (most mighty Lord) is on euery side.

Thou rulest the rageing of ỹ sea: thou stillest the waues therof, when they arise.

Thou hast subdued Egipte, and destroyed it: thou hast scatered thine enemies abroade with thy mighty arme.

The heauens are thine, the earth also is thine: thou hast layd the foundacion of the roūd world, & all that therin is.

Thou hast made the North and the South: Tabor and Hermon, shall reioyce in thy name.

Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

Righteousnes and equitie is the habitacion of thy seate: mercy and trueth shall goe before thy face.

Blessed is the people (O Lord) that can reioyce in thee: they shal walke in the light of thy countenaunce.

Their

Theyr delite shalbe dayly in thy name: and in thy righteousnes shall they make theyr boast.

For thou art the glorye of theyr strength: and in thy louing kindnes thou shalt lift vp our hornes.

For the lord is our defence: the holy one of Israell is our kyng.

Thou spakest sometime in visions vnto thy Sainctes, and saydst: I haue laide helpe vpon one that is mightie, I haue exalted one chosen out of the people.

I haue founde Dauid my seruaunt: with my holye oyle haue I annoynted hym.

My hand shall hold him fast: and my arme shall strengthen him.

The enemy shall not be hable to doe him violence: the sonne of wickednes shall not hurt him.

I shall smite downe his foes before his face: and plage them that hate him.

My trueth also and my mercy shall be with him: and in my name shall his horne be exalted.

I will sette his dominion also in the sea: and his right hand in the floudes.

He shall call me: thou arte my father, my God, and my strong saluacion.

And I will make hym my fyrst borne: hygher then the kinges of the earth.

My mercy wil I kepe for him for euermore: and my couenaunt shall stand fast with him.

His sede also will I make to endure for euer: and hys throne as the dayes of heauen.

But if his children forsake my lawe: and walke not in my iudgementes.

If they breake my statutes, and kepe not my commaũdementes: I will visite their offences with the rodde, and theyr sinne with scourges.

Neuertheless, my louing kyndnesse wil I not vtterlye take from him: nor suffre my trueth to fayle.

My couenaunt will I not breake, nor alter the thyng

that

that is gone oute of my lyppes: I haue swoꝛne once by my holynes, that I wyl not faile Dauid.

His sede shall endure foꝛ euer: and his seate is like as the sunne befoꝛe me.

He shall stande fast foꝛ euermoꝛe as the mone: and as the faithful witnes in heauen.

But thou hast abhoꝛred and foꝛsaken thyne anointed: and art displeased at hym.

Thou hast bꝛoken the couenaunt of thy seruaunt: and cast hys croune to the grounde.

Thou hast ouerthꝛowen al his hedges: and bꝛoken down hys stꝛong holdes.

Al they that goe by, spoyle hym: and he is become a rebuke to hys neighbours.

Thou haste sette vp the ryghte hande of hys enemyes: and made al hys aduersaries to reioyce.

Thou hast taken away the edge of hys swoꝛd: and geuest hym not victoꝛy in the battayle.

Thou hast put out his gloꝛy: and cast his thꝛone downe to the grounde.

The dayes of hys youth haste thou shoꝛtened: and couered hym with dishonour.

Loꝛde, how long wilt thou hide thy selfe, foꝛ euer: and shal thy wꝛath burne like fier?

O remember how shoꝛt my tyme is: wheꝛfoꝛe hast thou made al men, foꝛ nought?

What man is he that lyueth, and shall not see death: and shall he delyuer hys own soule from the hande of hell?

Loꝛde, where are thy olde louing kindnesse: whiche thou swaꝛest vnto Dauid in thy trueth?

Remembꝛe (Loꝛde) the rebuke that thy seruauntes haue: & how I doe beare in my bosome ỹ rebukes of many people.

Wherewith thyne enemyes haue blaspheme thee: and slaundered the fotesteppes of thyne anoynted, pꝛayse be the Loꝛde foꝛ euermoꝛe. Amen.

Domine refugium, psalm. xc.

Loꝛd

Morning prayer.

LOrde thou hast been our refuge: from one generacion to another.

Before the mountaynes were brought forth, or euer the earth and the world were made, thou art god frō euerlastyng, and world without ende.

Thou turnest man to destruccion: agayne thou sayest, come agayne ye childzen of men.

For a thousand yeares in thy sight, are but as yesterday: seyng that is past as a watche in the nyght.

Assone as thou scatterest them, they are euen as a slepe: and fade away sodainly lyke the grasse.

In the morning it is grene and groweth vp: but in the euening it is cut down (dzied vp) and withered.

For we consume away in thy displeasure: and are afraied at thy wrathful indignacion.

Thou hast set oure mislides before thee: and oure secrete synnes in the lyght of thy countenaunce.

For when thou art angry, all our daies are gone: we bring our yeares to an ende, as it were a tale that is tolde.

The dayes of our age are thzescore yeares and ten, and though mē be so stronge that they come to foure score yeares: yet is their strength thē but labour and sorow, so sone passeth it awaye, and we are gone.

But who regardeth the power of thy wrath: for euē therafter as a man feareth, so is thy displeasure.

O teache vs to number our dayes: that we may applie our hearte vnto wisdome.

Turne thee agayne (O lord) at the last: and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that sone: so shal we reioyce and be glad al the dayes of our life.

Comforte vs againe, now after the time that thou hast plagued vs: and for the yeares wherin we haue suffered aduersitie.

Shew thy seruaūtes thy worke: and their childzen thy glory.

And the glorious maiesty of the Lorde our God bee vpon vs:

vs: prospere thou the worke of our handes vpō vs, O prosper thou our handy worke.

Qui habitat. psalm.xci.

WHoso dwelleth vnder the defence of the most high: shall abide vnder the shadow of the almightie.

I wyll say vnto the lorde: thou art my hope and my strong holde, my god, in hym will I trust.

For he shal delyuer thee from the snare of the hunter: and from the noysome pestilence.

He shal defende thee vnder hys wynges, and thou shalte be safe vnder his fethers: his faithfulnes and trueth shalbe thy shield and buckeler.

Thou shalt not be afrayed for any terrour by nighte: nor for the arrow that flieth by daye.

For the pestilence that walketh in the darkenes: nor for the sickenes that destroyeth in the noone daye.

A thousande shal fal beside thee: and ten thousande at thy ryght hande, but it shal not come nigh thee.

Yea, with thyne eies shalt thou beholde: and see the rewarde of the vngodly.

For thou lorde art my hope: thou hast set thyne house of defence very hie.

There shall no euill happen vnto thee: neyther shall any plague come nie thy dwellyng.

For he shal geue hys Aungels charge ouer thee: to kepe thee in all thy wayes.

They shall beare thee in their handes: that thou hurt not thy fote agaynst the stone.

Thou shalt goe vpon the Lion and adder: the young Lion and the dragon shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, therfore shal I deliuer hym: I shal set hym vp, because he hath knowen my name.

He shall call vpon me, and I will heare him: yea, I am with hym in trouble, I wil delyuer hym, and bryng hym to honour.

With long life wil I satisfie him: & shew him my saluacio.

Bonum est confitere. psalm.xcii.

IT is a good thyng to geue thankes vnto the lord: and to syng prayses vnto thy name, O most high.

To tel of thy louing kindnes early in the morning: and of thy truth in the night season.

Upon an instrument of ten stringes, and vpon the lute: vpon a loude instrument and, vpon the harpe.

For thou Lorde hast made me glad thorough thy workes: and I wil reioyce in geuing prayse, for the operacions of thy handes.

O lord, how glorious are thy workes: and thy thoughtes are very depe.

An vnwise man dooeth not well consider this: and a foole doth not vnderstande it.

When the vngodly are grene as the grasse, and when all the workes of wickednes doe florysche: then shall they bee destroyed for euer, but thou lord art ỳ most high for euermore.

For loe, thine enemies, O Lord, lo thyne enemies shal perisshe: and al the workers of wickednes shalbe destroyed.

But my horne shalbe exalted, like ỳ horne of an vnicorne: for I am anoynted with freshe oyle.

Myne eye also shall see his lust of mine enemies: and mine eare shal heare his desire of the wicked ỳ ryse vp against me.

The righteous shall florisshe lyke a Palme tree: and shall spreade abrode lyke a Cedre in Libanus.

Suche as be planted in the house of the lord: shall florysche in the courtes (of the house of our God.)

They shall also bryngе forth more fruite in their age: and shalbe fat and well lykyng.

That they may shewe how true the Lord my strength is: and that there is none vnrighteousnes in hym.

Dominus regnauit. psalm.xciii.

Euening prayer. THe Lord is kyng, and hath put on glorious apparel: the lord hath put on his apparel, and girded him selfe with strength.

He hath made the rounde worlde so sure: that it cannot be moued.

Euer

Euer sence the worlde began hath thy seate been prepared: thou art from euerlastinge.

The floudes are rysen (O Lorde) the floudes haue lyfte vp theyr noyce: the floudes lyft vp theyr waues.

The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on hye is mightier.

Thy testimonies O Lord are very sure: holynes becommeth thyne house for euer.

Deus vltionum. Psal. xciiii.

O Lord God to whō vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe.

Aryse thou iudge of the worlde: and rewarde the proude after theyr deseruinge.

Lorde how longe shal the vngodly: howe longe shall the vngodly triumphe.

How longe shall al wicked doers speake so disdaynefully: and make suche proude boastinge.

They smyte downe thy people, O Lorde: and trouble thyne heritage.

They murther the widdowe, and the straunger: and put the fatherles to death.

And yet they saye, tushe, the Lorde shall not see: neyther shall the God of Jacob regarde it.

Take heede, ye vnwyse amonge the people: O ye fooles, when wyll ye vnderstande?

He that planted the eare, shall he not heare? or he that made the eye, shall he not see?

Or he that nurtereth the Heathen: it is he that teacheth man knowledge, shal not he punishe?

The Lord knoweth the thoughtes of man: that they are but vayne.

Blessed is the man, whom thou chastenest (O lord:) and teachest in thy lawe.

That thou mayest geue him pacience in tyme of aduersytie: vntyl the pytte be digged vp for the vngodly.

For the Lord wyll not fayle his people: neyther wyll he forsake his enheritaunce.

Untyll righteousnes turne agayne vnto iudgement: all suche as be true of heart shall folow it.

Who wyll ryse vp with me agaynste the wicked: or who wyll take my part agaynst the euyll doers.

Yf the Lord had not helped me: it had not failed, but my soule had been put to silence.

But when I sayd, my foote hath slipped: thy mercye (O Lord) helped me vp.

In the multitude of the sorowes that I had in my heart: thy comfortes haue refreshed my soule.

Wilt thou haue any thinge to doe with the stole of wickednes: which ymagineth mischiefe as a lawe?

They gather them together agaynste the soule of the righteous: and condemne the innocente bloude.

But the Lord is my refuge: and my God is the strength of my confidence.

He shal recompence them theyr wickednes, and destroy them in theyr owne malice: yea, the Lord our God shall destroye them.

Venite exultemus. Psalm. xcv.

Morning prayer. O Come, let vs syng vnto the Lord: lette vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankes geuinge: & shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great kynge aboue all Goddes.

In hys hande are all the corners of the earth: and the strength of the hilles is his also.

The sea is his and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and kneele beefore the Lord our maker.

For he is (the Lorde) our God: and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyll heare his voyce, harden not youre heartes: as in the prouocacion, and as in the daye of temptacion in the wyldernesse.

When

When youre fathers tempted me: proued me, and sawe my workes.

Fortie yeres longe was I greued with that generacio, and sayde: it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not entre into my reste.

Cantate domino canticum. Psalm.xcvi.

SIng vnto the Lord a new songe: syng vnto the lord, all the whole earth.

Singe vnto the Lord, and prayse his name: be tellinge of his saluacion from daye to daye.

Declare his honour vnto the Heathē: and his wonders vnto all people.

For the Lord is great, and cannot worthely be praysed: he is more to be feared then all Goddes.

As for al the Goddes of the Heathē, they be but Idols: but it is the Lord that made the heauens.

Glory and worship are before him: power and honoure are in his Sanctuarye.

Ascribe vnto the Lorde (O ye kynredes of the people:) ascribe vnto the Lord worship and power.

Ascribe vnto the Lorde the honour due vnto his name: bringe presentes, and come into his courtes.

O worship the Lorde in the beautie of holynes: lette the whole earth stande in awe of him.

Tell it out amonge the Heathen that the Lord is king: and that it is he which hath made the round worlde so faste that it cannot bee moued, and howe that he shall iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: lette the sea make a noyse, and all that therein is.

Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lorde.

For he cometh, for he cometh to iudge the earth: & with righteousnes to iudge the worlde, and the people with his trueth.

Dominus regnauit. Psalm.xcvii.

THe Lord is king: the earth may be glad thereof, yea the multitude of the Iles may be glad thereof.

Cloudes & darkenes are round about him: righteousnes and iudgement are the habitacion of his seate.

There shal goe a fyre beefore him: and burne vp his enemies on euery syde.

His lightninges gaue shine vnto the worlde: the earth sawe it and was afrayde.

The hilles melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

The heauens haue declared hys righteousnesse: and all the people haue seen his glory.

Confounded be all they that worship carued ymages, & that delight in vayne goddes: worship him all ye goddes.

Syon hearde of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgement, O Lorde.

For thou Lord art hier then al that are in the earth: thou art exalted farre aboue all goddes.

O ye that loue the Lord, se that ye hate the thing which is euyll: the Lorde preserueth the soules of his sainctes, he shall delyuer them from the hand of the vngodly.

There is sprong vp a light for the righteous: and a ioyefull gladnes for suche as be true hearted.

Reioyce in the Lord, ye righteous: and geue thankes for a remembraunce of his holynes.

Cantate domino. Psalm.xcviii.

Euening prayer.

O Syng vnto the Lord a newe songe: for he hath done marueylous thinges.

With his owne right hand, & with his holy arme: hath he gotten himselfe the victorye.

The Lord declared his saluacion: his righteousnes hath he openly shewed in the sight of the Heathen.

He hath remembred his mercye and trueth towarde the house of Israel: and al the endes of the worlde haue seen the saluacion of oure God.

Shew your selues ioyefull vnto the Lord all ye landes: singe,

kynge, reioyce, and geue thankes.

Prayse the Lord vpon the harpe: syng to the harpe with a Psalme of thankesgeuinge.

With trumpettes also & shawmes: O shew your selues ioyefull before the Lorde the kynge.

Lette the Sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

Let the fludds clappe theyr handes, and lette the hylles be ioyefull together before the Lord: for he is come to iudge the earth.

With righteousnes shal he iudge the world: and the people with equitie.

Dominus regnauit. Psalm. xcix.

THe Lorde is kyng, be the people neuer so vnpacient: he sytteth betwene the Cherubins, bee the earth neuer so vnquiet.

The Lord is great in Sion: and hye aboue all people.

They shal geue thankes vnto thy name: which is great, wonderfull, and holy.

The kynges power loueth iudgemente, thou haste prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

O magnifye the Lorde our God: and fall downe before his footestole, for he is holy.

Moyses and Aaron amonge his Priestes, and Samuel amonge suche as call vpon his name: these called vpon the Lorde, and he hearde them.

He spake vnto them oute of the cloudye pyller: for they kepte his testimonies, and the lawe that he gaue them.

Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst theyr owne inuencions.

O magnifye the Lord our God: and worshyp him vpon his holy hyll, for the Lorde our God is holy.

Iubilate deo. psalm. C.

BEe ioyefull in the Lorde (all ye landes:) serue the Lorde with gladnesse, and come before his presence with a songe.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people and the shepe of his pasture.

O goe your way into his gates with thankesgeuing, and into his courtes with prayse: be thankefull vnto him, and speake good of his name.

For the lord is gracious, his mercye is euerlasting: and his trueth endureth from generacion to generacion.

Misericordiam &. psal. ci.

My song shalbe of mercy and iudgemente: vnto thee (O lorde) wil I sing.

O lette me haue vnderstandinge: in the waye of godlines.

When wilt thou come vnto me? I wil walke in my house with a perfect heart.

I wil take no wicked thing in hande: I hate the sinnes of vnfaythfulnes, there shal no such cleaue vnto me.

A froward heart shal depart from me: I wil not know a wicked person.

Whoso prieuely slaundreth his neighbour: him wil I destroye.

Whoso hath also a proude loke and hye stomake: I will not suffer him.

Mine eyes looke vpon such as be faythfull in the lande: that they may dwell with me.

Whoso leadeth a godly life: he shalbee my seruaunte.

There shal no disceitful person dwel in my house: he that telleth lyes, shal not tary in my sight.

I shal soone destroy al the vngodly that are in the land: that I maye roote out all wicked dooers from the citie of the Lorde.

Domine exaudi oracionem meam. psal. Cii.

Moznig prayer.

Heare my prayer, O Lorde: and let my crying come in vnto thee.

Hyde not thy face fro me in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

For my

For my dayes are consumed awaye like smoke: and my bones are brent vp, as it were a fyrebrand.

My heart is smitten downe, and withered lyke grasse: so that I forgeat to eate my bread.

For the voyce of my groning: my bones wil scant cleaue to my flesche.

I am become like a Pellicane of the wildernes: and like an Owle that is in the desert.

I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the houle toppe.

Mine enemies reuile me al the day long: and they that are mad vpon me, are sworne together agaynst me.

For I haue eaten asches as it were bread: and mingled my drinke with weping.

And that because of thine indignacion and wrathe: for thou hast taken me vp, and cast me down.

My dayes are gone like a shadow: and I am withered like grasse.

But thou (O lord) shalt endure for euer: and thy remembraunce throughout al generacions.

Thou shalt aryse, and haue mercy vpon Syon: for it is tyme that thou haue mercy vpon her, yea the time is come.

And why: thy seruauntes thinke vpon her stones: and it pietieth them to see her in the dust.

The Heathen shall feare thy name, O Lorde: and all the kynges of the earth thy Maiestie.

When the Lord shall build vp Syon: and when his glory shall appeare.

When he turneth hym vnto the prayer of the poore destitute: and despyseth not theyr desyre.

This shalbe written for those that come after: and the people which shalbe borne, shall prayse the Lorde.

For he hath loked downe from his sanctuary: out of the heauen did the lord behold the earth.

That he myghte heare the mourninges of suche as be in captiuitie: and deliuer the childzen appoynted vnto death.

That they may declare the name of the Lorde in Syon:

and his wooꝛschip at Jeruſalem.

When the people are gathered together: and the kingdomes alſo to ſerue the looꝛde.

He bꝛought downe my ſtrength in my iourney: & ſhoꝛtned my dayes.

But I ſayd, O my God, take me not awaye in the middeſt of mine age: as foꝛ thy yeres, they endure thꝛoughout all generacions.

Thou Looꝛd, in the beginning haſt layd the foundacions of the earth: and the heauens are the wooꝛke of thy handes.

They ſhall periſhe, but thou ſhalt endure: they all ſhall waxe olde as doeth a garment.

And as a veſture ſhalt thou chaunge them, and they ſhal be chaunged: but thou art theſame, and thy yeres ſhall not fayle.

The childꝛen of thy ſeruauntes ſhall continue: and their ſede ſhall ſtand faſt in thy ſight.

Benedic anima mea. pſal. Ciii.

PRayſe the Looꝛd, O my ſoule: and all that is within me, pꝛayſe his holye name.

Pꝛayſe the Looꝛd, O my ſoule: and foꝛgeat not al his benefites.

Which foꝛgeueth all thy ſinne: and healeth all thyne infirmities.

Whiche ſaueth thy life from deſtruccion: and cꝛowneth thee with mercy and louing kindnes.

Whiche ſatiſfied thy mouth with good thinges: making thee young and luſty as an Eagle.

The Looꝛde executeth ryghteouſnes and iudgement: foꝛ all them that are oppꝛeſſed with wꝛong.

He ſhewed his wayes vnto Moyſes: his wooꝛkes vnto the childꝛen of Iſraell.

The looꝛd is full of compaſſion and mercy: long ſuffring, and of great goodnes.

He will not alway be chyding: neither kepeth he his angre foꝛ euer.

He hath not dealt with vs after our ſinnes: noꝛ rewarded vs

ded vs according to our wickednesses.

For loke how hie the heauē is in cōparison of the earth: so great is his mercy also towarde them that feare him.

Loke how wyde also the East is from the West: so farre hath he set our sinnes from vs.

Yea lyke as a father pitieth his owne children: euen so is the Lorde mercyfull vnto them that feare him.

For he knoweth whereof we bee made: he remembreth that we are but duste.

The dayes of man are but as grasse: for he flourisheth as a floure of the fielde.

For as soone as the winde goeth ouer it, it is gone: and the place thereof shall knowe it nomore.

But the mercyfull goodnes of the Lord endureth for euer, and euer, vpon them that feare him: and his righteousnesse vpon chylders chyldren.

Euen vpon such as kepe his couenaunt: and thinke vpō his commaundementes to doe them.

The Lorde hath prepared hys seate in heauen: and his kingdom ruleth ouer all.

O prayse the Lorde ye Aungels of his, ye that excell in strength: ye that fulfyll his commaundement, and hearken vnto the voyce of his wordes.

O praise the Lord al ye his hostes: ye seruauntes of his, that doe his pleasure.

O speake good of the Lord al ye workes of his, in al places of his dominion: prayse thou the Lord, O my soule.

Benedic anima mea. psalm. ciiii.

PRayse the Lord, O my soule, O Lorde my God: thou art become exceding glorious, thou art clothed with maiestie and honour. Euening prayer.

Thou deckest thy selfe with light, as it were with a garment: and spredest out the heauens lyke a curtayne.

Which layeth the beames of his chābers in the waters: and maketh the cloudes his charet, and walketh vpon the wynges of the wynde.

He maketh his Aungelles spirites: and his ministers a flaminge

flaminge fyre.

He laied the foundacions of the earth: that it neuer ſhould moue at any tyme.

Thou couereddſt it with the depe like as with a garment: the waters ſtande in the hylles.

At thy rebuke they flye: at the voyce of thy thunder they are afrayde.

They goe vp as hye as the hylles, and downe in the valleyes beneth: euen vnto the place which thou haſt appoynted for them.

Thou haſt ſette them theyr bondes which they ſhall not paſſe: neyther turne agayne to couer the earth.

He ſendeth the ſpringes into the ryuers: which runne among the hilles.

All beaſtes of the field drinke thereof: and the wild Aſſes quenche theyr thyrſt.

Beſyde them ſhal the foules of the ayre haue theyr habitacion: and ſynge amonge the braunches.

He watereth the hylles from aboue: the earth is fylled with the fruyte of thy worckes.

He bringeth foorth graſſe for the cattel: and grene herbe for the ſeruice of men.

That he may bring fode out of the earth, and wyne that maketh glad the heart of man: & oyle to make him a cherefull countenaunce, and bread to ſtrength mans hearte.

The trees of the Lord alſo are full of ſappe: euen the Ceders of Libanus which he hath planted.

Wherin the birdes make their neſtes: and the firre trees are a dwellinge for the Storke.

The hye hylles are a refuge for the wylde goates: and ſo are the ſtony rockes for the Conies.

He appoynted the Moone for certayne ſeaſons: and the Sunne knoweth his goynge downe.

Thou makeſt darkenes that it may be night: wherin al the beaſtes of the foreſt doe moue.

The Lyons roaringe after theyr praye: dooe ſeke theyr meate at God.

The

The Sunne ariseth, and they geat them away together: and laye them downe in theyr dennes.

Man goeth forth to his worke and to his labour: vntyl the euenynge.

O Lord, how manifold are thy workes: in wysdō hast thou made them al, the earth is ful of thy ryches.

So is the great and wide sea also: wherein are thinges crepinge innumerable, both small and great beastes.

There goe the shippes, & there is that Leuiathan: whō thou hast made to take his pastyme therein.

These wayte all vpon thee: that thou mayest geue them meate in due season.

When thou geuest it them, they gather it: and whē thou openest thy hand, they are fylled with good.

When thou hydest thy face, they are troubled: whē thou takest awaye theyr breath they dye, and are turned agayne to theyr duste.

When thou lettest thy breath go forth, they shalbe made: and thou shalt renewe the face of the earth.

The glorious maiestie of the Lord shal endure for euer: the Lord shall reioyce in his workes.

The earth shal tremble at the loke of him: yf he doe but touche the hilles, they shall smoke.

I wyll synge vnto the Lorde as long as I lyue: I wyll prayse my God whyle I haue my beynge.

And so shall my woordes please him: my ioye shalbe in the Lorde.

As for synners, they shalbe consumed oute of the earth, and the vngodlye shall come to an ende: prayse thou the Lorde, O my soule prayse the Lorde.

Confitemini domino. psal. cv. 104

GEue thankes vnto the Lord, and cal vpon his name: tell the people what thinges he hath done. Morning prayer.

O let youre songes be of him, and prayse him: and let youre talkinge be of all his wonderous workes.

Reioyce in his holy name: let the hearte of them reioyce that seeke the Lorde.

Seke

Seke the Lord and his strength: seke his face euermore.

Remembre the meruaylous workes that he hath done: his wonders, and the iudgementes of his mouth.

O ye seede of Abraham his seruaunt: ye children of Jacob his chosen.

He is the Lorde our God: his iudgementes are in all the worlde.

He hath been alway mindfull of his couenaunt and promyse: that he made to a thousand generacions.

Euen the couenaunte that he made with Abraham: and the othe that he swore vnto Isaac.

And appoynted thesame vnto Jacob for a lawe: and to Israel for an euerlasting Testament.

Saying, vnto thee wyl I geue the land of Canaan: the lot of your enheritaunce.

When there was yet but a few of them: and they straungers in the lande.

What tyme as they wente from one nacion to another: from one kingdom to another people.

He suffred no man to do them wrong: but reproued euen kinges for theyr sakes.

Touche not myne annoynted: and doe my Prophetes no harme.

Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

But he had sent a man before them: euen Joseph whiche was solde to be a bond seruaunt.

Whose fete they hurte in the stockes: the yron entred into his soule.

Untyll the tyme came that hys cause was knowen: the worde of the Lord tryed him.

The king sent, and delyuered him: the Prince of the people let him goe free.

He made him Lord also of his house: and ruler of all his substaunce.

That he myghte enfourme his Princes after his wyll: and teache his Senatours wysedome.

Israel

Israel also came into Egipt: and Jacob was a straunger in the lande of Ham.

And he encreased his people exceedingly: and made them stronger then theyr enemies.

Whose hearte turned so that they hated his people: and dealte vntruely with his seruauntes.

Then sent he Moyses his seruaunt: and Aaron, whom he hadde chosen.

And these shewed his tokēs among them: and wonders in the lande of Ham.

He sent darkenes, and it was darke: and they were not obedient vnto his worde.

He turned their waters into bloud: and slew theyr fishe.

Theyr land broughte foorth frogges: yea, euen in theyr kynges chambres.

He spake the worde, and there came all maner of flies: and lyce in all theyr quarters.

He gaue them hayle stones for rayne: and flambes of fyre in theyr lande.

He smote theyr vynes also, and fygtrees: and destroyed the trees, that were in theyr coastes.

He spake the woorde, and the greshoppers came, & Caterpillers innumerable: & dyd eate vp all the grasse in their lande, and deuoured the fruite of theyr grounde.

He smote al the fyrst borne in theyr lande: euen the chief of all theyr strength.

He brought them forth also with siluer and gold: there was not one feble persone amonge theyr tribes.

Egipte was glad at theyr departinge: for they were afrayde of them.

He spred out a cloude to be a coueringe: and fire to geue light in the night season.

At theyr desyre, he brought quayles: and he fylled them with the bread of heauen.

He opened the rocke of stone, and the waters flowed out: so that ryuers ran in the drye places.

For why? he remembreth his holy promyse: and Abra-

ham

ham his seruaunte.

And he broughte forth his people with ioye: and his chosen with gladnes.

And gaue them the landes of the Heathen: and they toke the labours of the people in possession.

That they might kepe his statutes: & obserue his lawes.

Confitemini domino. psalm. cvi.

Euening prayer.

O Geue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Who can expresse the noble actes of the Lorde: or shewe forth all his prayse.

Blessed are they that alwaye kepe iudgemente: and doo righteousnesse.

Remembre O Lord, accordinge to thy fauour, that thou beareſt vnto thy people: O visite me with thy saluacion.

That I may see the felicitie of thy chosen: and reioyce in the gladnes of thy people, and geue thankes with thine enheritaunce.

We haue sinned with oure fathers: we haue done amisse, and dealte wickedly.

Our fathers regarded not thy wonders in Egipt, nether kepte they thy greate goodnes in remembraunce: but were disobedient at the sea, euen at the redde sea.

Neuertheleſſe, he helped them for his names sake: that he might make his power to be knowen.

He rebuked the red sea, & it was dryed vp: so he led them through the depe, as through a wilderneſſe.

And he saued them from the aduersaries hand: and deliuered them from the hande of the enemye.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleued they his wordes: & sange prayse vnto him.

But within a while they forgatte his workes: & would not abyde his counsayle.

But luſte came vpon them in the wylderneſſe: and they tempted God in the deserte.

And he gaue them theyr desyre: and sent leaneſſe withall into

into theyr soule.

They angred Moyses also in the tentes: and Aaron the sainct of the Lorde.

So the earth opened and swalowed vp Dathan: and couered the congregacion of Abiram.

And the fyre was kindled in theyr companye: the flame brent vp the vngodly.

They made a calfe in Horeb: and worshipped the molten ymage.

Thus they turned theyr glorye into the similitude of a calfe: that eateth haye.

And they forgat God theyr Sauiour: which had done so great thinges in Egipte.

Wonderous woorkes in the lande of Ham: and fearefull thinges by the red sea.

So he sayd, he would haue destroyed thē, had not Moyses his chosen stand before him in the gappe: to turne away his wrathful indignacion, lest he should destroye them.

Yea, they thought scorne of that pleasaunt land: and gaue no credence vnto his worde.

But murmured in theyr tentes: and harkened not vnto the voyce of the Lorde.

Then lifte he vp his hande agaynst them: to ouerthrowe them in the wildernes.

To cast out their sede among the nacions: and to scatter them in the landes.

They ioyned themselues vnto Baal Peor: and eate the offeringes of the dead.

Thus they prouoked hym vnto anger wyth theyr owne inuencions: and the plague was great among them.

Thē stode vp Phinees, & prayed: & so the plague ceased.

And that was coumpted vnto him for righteousnes: amonge al posterities for euermore.

They angred him also at the waters of stryfe: so that he punished Moyses for theyr sakes.

Because they prouoked his spirite so: that he spake vnadui sedly with his lippes.

Neyther

Neyther destroyed they the Heathen: as the Lorde commaunded them.

But were mingled amonge the Heathen: and learned theyr workes.

Insomuche that they worshypped theyr ydols, whiche turned to theyr owne decaye: yea, they offred theyr sonnes, and daughters vnto deuylles.

And shed innocent bloud, euen the bloud of their sonnes and of theyr daughters: whom they offered vnto the ydols of Canaan, and the lande was defyled with bloude.

Thus were they stayned with theyr owne workes: and went a whoringe with theyr owne inuencions.

Therfore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne enheritaunce.

And he gaue them ouer into the hande of the Heathen: and they that hated them, were Lordes ouer them.

Their enemies oppressed them: & had them in subiection.

Many a tyme dyd he delyuer them: but they rebelled agaynst him with theyr owne inuencions, and were brought downe in theyr wickednesse.

Neuertheless, when he sawe theyr aduersitie: he heard theyr complaynte.

He thoughte vpon his couenaunte, and pitied them, accordinge vnto the multitude of his mercyes: yea, he made all those that had led them away captiue to pitie them.

Delyuer vs O Lord oure God, and gather vs from amonge the Heathen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lord God of Israel, from euerlasting & world without ende: and let all people saye. Amen.

Confitemini domino. psal. cvii.

Morning prayer. O Geue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Let them geue thankes: whom the Lord hath redemed, and delyuered from the hande of the enemie.

And gathered them out of the landes: from the East, & from the Weste, from the North, and from the South.

They

They wente astraye in the wildernes oute of the waye: and founde no citie to dwel in.

Hungry, and thirstie: their soule faynted in them.

So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

He led them furth by the right way: that they mighte goe to the citie where they dwelt.

O that men would therfore prayse the lord, for his goodnes: and declare the wonders that he doth for the childzen of men.

For he satisfyed the emptye soule: and fylleth the hungrye soule with gladnes.

Such as sit in darkenes, and in the shadow of death: being fast bounde in misery and yron.

Because they rebelled agaynst the wordes of the Lorde: and lightly regarded the counsayl of the most high.

He also broughte down their heart thorow heauines: they fell downe, and there was none to helpe them vp.

So when they cryed vnto the Lorde in their trouble: he delyuered them out of their distresse.

For he brought them out of darknes: and out of the shadowe of death: and brake their bondes in sundre.

O that men woulde therfore prayse the lorde for hys goodnes: and declare the wonders that he doth for the childzen of men.

For he hath broken the gates of brasse: and smitten the barres of yron in sundre.

Foliche men are plagued for their offence: and because of their wickednes.

Their soule abhorred all maner of meate: and they were euen hard at deathes doze.

So, when they cryed vnto the lord in their trouble: he delyuered them out of their distresse.

He sent hys worde and healed them: and they were saued from their destruccion.

O that men would therfore prayse the lorde for hys goodnes: and declare the wonders that he doeth for the childzen

of men.

That they woulde offer vnto hym the sacrifice of thankes geuing: and tell out his workes with gladnes.

They that goe down to the sea in shippes: and occupie their busynes in great waters.

These men see the workes of the lord: and his wonders in the depe.

For at hys worde the stormy wynde aryseth, which lifteth vp the waues therof.

They are caryed vp to heauen, & down againe to the depe: theyr soule melteth away because of the trouble.

They rele to and fro, and stacker like a dronken man: and are at their wittes ende.

So when they crie vnto the lorde in their trouble: he deliuereth them out of their distresse.

For he maketh the storme to cease: so that the waues therof are still.

Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they woulde be.

O that men would therfore prayse the lord for his goodnes: and declare the wonders that he doth for the children of men.

That they would exalte hym also in the congregacion of the people: and praise him in the seate of the elders.

Which turneth the fludes into a wildernes: and dryeth vp the water springes.

A frutefull lande maketh he barren: for the wickednes of them that dwel therin.

Again, he maketh the wildernes a standyng water: and water springes of a dry ground.

And there he setteth the hungry: that they may build them a citie to dwel in.

That they maye sowe their lande: and plante vineyardes, to yelde them fruites of encrease.

He blesseth them so that they multiplye exceedinglye: and suffreth not theyr cattel to decrease.

And agayne, when they are minished and brought lowe: through

throughe oppression, throughe plage or trouble.

Though he suffre them to be euil entreated throughe Tirauntes: and let thē wander out of the way in ỹ wildernes.

Yet helpeth he ỹ poore out of misery: and maketh hym houssholdes like a flocke of shepe.

The righteous wil consider this, and reioyce: & the mouth of al wickednes shalbe stopped.

Whoso is wise, will ponder these thinges: and they shall vnderstande the louing kindenes of the Lord.

Paratum cor meum. psalm. cviii.

O God, my heart is ready (my hearte is ready:) I wyll syng and geue prayse, with the beste membre that I haue. Euening prayer.

Awake thou lute and harpe: I my self wil awake right early.

I wil geue thankes vnto thee O lord, among the people: I wil sing prayses vnto thee, among the nacions.

For thy mercy is greater then the heauens: and thy truth reacheth vnto the cloudes.

Set vp thy self O god aboue the heauens: and thy glory aboue all the earth.

That thy beloued maye bee deliuered: let thy righte hande saue them, and heare thou me.

God hath spoken in his holynes: I wyll reioyce therefore, and deuide Sichem, and mete out the valey of Sucoth.

Gilead is mine, and Manasses is myne: Ephraim also is the strength of myne head.

Juda is my lawe geuer, Moab is my washepot: ouer Edom wyll I caste out my shoe, vpon the Philistines wyll I triumphe.

Who wil leade me into the strong citie: and who wil bring me into Edom:

Hast not thou forsaken vs O god: and wilt not thou god, goe furth with our hostes:

O helpe vs against the enemy: for vain is the helpe of mā.

Throughe God we shall doe great actes: and it is he that

shall treade down our enemies.

Deus laudem. psalm. cix.

HOld not thy tonge (O god) of my prayse: for the mouth of the vngodly, yea and the mouth of the deceiptfull is opened vpon me.

And they haue spoken agaynst me with false tonges: they compassed me about also with wordes of hatred, and fought against me without a cause.

For the loue that I had vnto them: lo they take nowe the contrary part, but I geue my selfe vnto prayer.

Thus haue they rewarded me euil for good: and hatred for my good wil.

Set thou an vngodly man to be ruler ouer him, and lette Sathan stand at his right hand.

When sentence is geuen vpon him, let hym be condemned: and let hys prayer be turned into synne.

Let hys dayes be fewe: and let another take his office.

Let his children be fatherles: and hys wife a widowe.

Let his children be vagabondes, and begge their breade: let them seke it also out of desolate places.

Let the extorcioner consume all that he hath: and let the straungers spoile his labor.

Let there be no man to pitie hym: nor to haue compassion vpon his fatherles children.

Let his posteritie be destroyed: and in the next generacio, let hys name be cleane put out.

Let the wickednes of hys fathers, be had in remembraunce in the syght of the Lord: and let not the synne of his mother be done awaie.

Let them alwaye be before the lorde: that he maie roote out the memorial of them from of the earth.

And that because his minde was not to doe good: but persecuted the poore helpeles man, that he might slaye him that was vexed at the heart.

His delight was in curssing, and it shal happen vnto him: he loued not blessynge, therefore shall it be farre from hym.

He

He clothed hymselfe with curssyng lyke as with a raymente:and it shall come into hys bowelles lyke water,and lyke oyle into his bones.

Let it be vnto hym as a cloke that he hath vpon hym:and as the gyrdell that he is alwaye girded withall.

Let it thus happen from the Lorde vnto myne enemyes: and to those that speake euil agaynst my soule.

But deale thou with me(O lord god)accordyng vnto thy name:for swete is thy mercy.

O deliuer me,for I am helples and poore:and my heart is wounded within me.

I goe hence lyke the shadow that departeth:and am driuē awaye as the Grashopper.

My knees are weake throughe fasting:my flesh is dried vp for want of fatnes.

I became also a rebuke vnto them:they that loked vpon me,shaked their heades.

Helpe me,(O lord my god:)Oh saue me accordyng to thy mercy.

And they shall knowe how that this is thy hand:and that thou Lord hast doen it.

Though they curse,yet blesse thou:and let them bee confounded that ryse vp againste me,but lette thy seruaunte reioyce.

Let myne aduersaries be clothed with shame:and let them couer themselues with theyr own confusyō,as with a cloke.

As for me,I wyll geue great thankes vnto the lorde with my mouth:and prayse him emong the multitude.

For he shall stande at the ryght hande of the poore:to saue hys soule from vnrighteous iudges.

Dixit dominus domino meo. psalm.cx.

THe Lorde said vnto my Lorde:sit thou on my ryghte hande,vntyll I make thyne enemyes thy fotestole. Mornig prayer.

The lorde shall sende the rod of thy power oute of Sion:be thou ruler euen in ỹ middest emong thine enemies.

In the daye of thy power shal the people offer the free wil

Inexitu Israel. psalm.cxiiii.

Euenig prayer.

WHen Israel came oute of Egipte: and the house of Jacob from emong the straunge people.

Juda was hys sanctuarie: and Israel hys dominion.

The sea sawe that, and fled: Jordan was dryuen backe.

The mountaynes skipped lyke Rammes: and the litle hylles lyke yong shepe.

What ayleth thee, O thou sea, that thou fleddest: and thou Jordan that thou wart dryuen backe:

Ye mountaynes, that ye skipped lyke Rammes: and ye little hilles lyke yong shepe:

Tremble thou earth at the presence of the Lorde: at the presence of the god of Jacob.

Which turned the harde rocke into a standyng water: and the flinte stone into a springyng well.

Non nobis domine. Psalm.cxv.

NOt vnto vs (O lord) not vnto vs, but vnto thi name geue the prayse: for thy louinge mercye, and for thy truethes sake.

Wherfore shal the heathen say: where is now their God.

As for our god he is in heauen: he hath doen whatsoeuer pleased hym.

Their Idolles are siluer and golde: euen the worke of mens handes.

They haue mouth and speake not: eies haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes and handell not: feete haue they and walke not, neyther speake they through their throte.

They that make them are lyke vnto them: and so are all suche as put theyr trust in them.

But thou house of Israel, trust thou in the lorde: he is their succour and defence.

Ye house of Aaron, put your trust in the lorde: he is theyr helper and defender.

Ye

Ye that feare the Lorde, truste ye in the Lorde: he is theyr helper and defender.

The Lorde hath been mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shal blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and greate.

The Lorde shall encrease you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and earthe.

All the whole heauens are the Lordes: the earth hath he geuen to the children of men.

The dead prayse not thee (O Lorde:) neither all they that goe downe into the silence.

But we will prayse the Lord: from thys time furth for euermore.

Dilexi quoniam. psal. Cxvi.

I Am well pleased: that the Lord hath heard the voice of my prayer. Morning prayer.

℣. That he hath enclined his eare vnto me: therfore will I call vpon him, as long as I liue.

The snares of death compassed me round about: and the paynes of hell gate holde vpon me.

I shall find trouble and heauines, and I shall call vpon the name of the Lord: (O Lord) I beseche thee deliuer my soule

Gracious is the Lorde and righteous: yea our God is mercifull.

The Lorde preserueth the simple: I was in misery, and he helped me.

Turne agayn then vnto thy rest O my soule: for the lord hath rewarded thee.

And why? thou hast deliuered my soule from deathe: myne eyes from teares, and my fete from falling.

I wil walke before the Lorde: in the land of the liuing.

I beleued, and therfore will I speake: but I was sore troubled,

troubled, I sayd in my hast, all menne are lyers.

What rewarde shall I geue vnto the Lorde: for all the benefites that he hath done vnto me?

I will receiue the cuppe of saluacion: and call vpon the name of the Lorde.

I will paye my vowes nowe in the presence of all his people: right deare in the sight of the Lorde, is the deathe of his sainctes.

Behold (O lord) how that I am thy seruaunt: I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bones in sunder.

I will offer to thee the sacrifice of thankesgeuing: and wil call vpon the name of the Lorde.

I will paye my vowes vnto the Lord, in the sight of al his people: in the courtes of the Lordes house, euen in the middest of thee, O Jerusalem, Prayse the Lorde.

Laudate dominum. psal. cxvii.

O Prayse the Lorde all ye Heathen: prayse him all ye nacions.

For his mercifull kindnes is euer more and more toward vs: and the trueth of the Lorde endureth for euer, Prayse the Lorde.

Confitemini domino. psal. cxviii.

O Geue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

Let Israell now confesse that he is gracious: and that his mercy endureth for euer.

Let the house of Aaron nowe confesse: that his mercye endureth for euer.

Yea, let them now that feare the Lord confesse: that his mercy endureth for euer.

I called vpon the lord in trouble: and the Lord hearde me at large.

The Lorde is on my syde: I will not feare what manne doeth vnto me.

The Lorde taketh my parte with them that helpe me: therfore shall I see my desyre vpon mine enemies.

It is

It is better to truſt in the Lorde: then to putte any confidence in man.

It is better to truſt in the Lord: then to put anye confidence in Princes.

All nacions compaſſed me round about: but in the name of the Lord will I deſtroy them.

They kept me in on euery ſide, they kept me in (I ſaye) on euery ſide: but in the name of ỹ lord I wil deſtroy them.

They came about me like Bees: and are extinct, euen as the fyre emong the thornes, for in the name of the Lord I will deſtroy them.

Thou haſt thruſt ſore at me, that I might fall: but the lord was my helpe.

The Lorde is my ſtrength and my ſong: and is become my ſaluacion.

The voyce of ioye and health is in the dwellinges of the righteous: the right hād of the lord bringeth mighty thinges to paſſe.

The right hand of the Lord hath the preheminence: the right hand of the lord bringeth mighty thinges to paſſe.

I wil not dye, but liue: & declare the workes of the lord.

The lord hath chaſtned and corrected me: but he hath not geuen me ouer vnto death.

Open me the gates of righteouſnes: that I may goe into them, and geue thankes vnto the lord.

This is the gate of ỹ lord: ỹ righteous ſhal enter into it.

I will thanke thee, for thou haſt hearde me: and art become my ſaluacion.

The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

This is the lordes doing: and it is marueylous in our eyes.

This was the day whiche the lorde hath made: we will reioyce and be glad in it.

Helpe (me) now O lord: O lord, ſēd vs now proſperitie.

Bleſſed be he that cometh in the name of ỹ lord: we haue wiſhed you good lucke, ye that be of the houſe of the lord.

God

God is the lord, which hath shewed vs light: bynde the sacrifice with cordes, yea euē vnto ỹ hornes of the altar.

Thou art my God, and I wil thanke thee: thou art my God, and I wil prayse thee.

O geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

Beati immaculati. psal. cxix.

Euenig prayer.

BLessed are those that be vndefyled in the waye: and walke in the law of the Lord.

Blessed are they that kepe hys testimonies: and seke him with theyr whole heart.

For they which doe no wickednes: walke in his waies.

Thou hast charged: that we shall diligentlye kepe thy commaundementes.

O that my wayes were made so directe: that I myght kepe thy statutes.

So shal I not be confounded: while I haue respect vnto all thy commaundementes.

I wil thanke thee with an vnfayned heart: when I shal haue learned the iudgementes of thy righteousnes.

I will kepe thy Ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerwithal shall a yong man clense his waye: euen by ruling himself after thy woorde.

With my whole heart haue I sought thee: O let me not goe wrong out of thy commaundementes.

Thy woordes haue I hid within mine hert: that I should not sinne agaynste thee.

Blessed art thou, O lorde: O teache me thy statutes.

With my lyppes haue I been telling: of all the iudgementes of thy mouthe.

I haue had as great delighte in the way of thy testimonies: as in all maner of riches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delight shalbe in thy statutes: and I will not forgeat thy woorde.

Retribue

R etribue ſeruo tuo.

DOe wel vnto thy ſeruaunt: that I may lyue and kepe thy woꝛde.

Open thou myne iyes: that I may ſee the wonderous thynges of thy law.

I am a ſtraunger vpon earth: O hyde not thy commaundementes.

My ſoule breaketh out foꝛ the very feruente deſier: that he hath alway vnto thy iudgementes.

Thou haſte rebuked the pꝛoude: and curſſed are they that doe erre from thy commaundementes.

O turne fro me ſhame and rebuke: foꝛ I haue kepte thy teſtymonies.

Princes alſo did ſitte and ſpeake agaynſt me: but thy ſeruaunt is occupied in thy ſtatutes.

Foꝛ thy teſtimonies are my delight: and my counſailers.

Adheſit pauimento.

MY ſoule cleaueth to the duſte: O quicken thou me accoꝛdyng to thy woꝛde.

I haue knowleged my wayes: and thou heardeſt me: O teache me thy ſtatutes.

Make me to vnderſtand the way of thy cõmaundementes: and ſo ſhall I talke of thy wonderous woꝛkes.

My ſoule melteth awaye foꝛ very heauines: comfoꝛte thou me, accoꝛdyng to thy woꝛde.

Take fro me the way of lying: and cauſe thou me to make much of thy law.

I haue choſen the way of truth: and thy iudgementes haue I laid befoꝛe me.

I haue ſticken vnto thy teſtimonies: O Loꝛde confounde me not.

I wyll runne the waye of thy commaundementes: when thou haſt ſet my heart at libertie.

Legem pone.

TEache me O loꝛd, the way of thy ſtatutes: and I ſhal kepe it vnto the ende. Morning prayer.

Geue me vnderſtanding, and I ſhal kepe thy law: yea,

yea, I shal kepe it with my whole heart.

Make me to goe in the path of thy commaundementes: for therein is my delire.

Encline my heart vnto thy testimonies: and not to couetoulnes.

O turne away mine iyes, lest they beholde vanitie: and quicken thou me in thy waie.

O stablishe thy worde in thy seruaunt: that I maye feare thee.

Take away the rebuke ẏ I am afrayed of: for thy iudgementes are good.

Beholde, my delight is in thy commaundementes: O quicken me in thy righteoulnes.

Et veniat super me.

LEt thy louing mercy come also vnto me, O lorde: euen thy saluacion accordyng vnto thy worde.

So shall I make aunswere vnto my blaspheмers: for my trust is in thy worde.

O take not the word of thy truth vtterly out of my mouth: for my hope is in thy iudgementes.

So shall I alway kepe thy law: yea, for euer and euer.

And I will walke at libertie: for I seeke thy commaundementes.

I will speake of thy testimonies also euen beefore kinges: and will not be ashamed.

And my delight shalbe in thy commaundementes: whiche I haue loued.

My handes also will I lift vp vnto thy cõmaundementes, which I haue loued: and my study shalbe in thy statutes.

Memor esto verbiтui.

DThinke vpon thy seruaunt, as concerning thy worde: wherein thou hast caused me to put my trust.

The same is my coumforte in my trouble: for thy worde hath quickened me.

The proude haue had me excedingly in derision: yet haue I not shrinked from thy law.

For I remember thine euerlasting iudgementes, O lorde: and

and receyued comfort.

I am horriblye afraied : for the vngodly that forsake thy lawe.

Thy statutes haue been my songes: in the house of my pilgrimage.

I haue thought vpon thy name O lorde, in the night season: and haue kept thy law.

This I had: because I kept thy commaundementes.

Portio mea domine.

THou art my porcion O lord: I haue promised to kepe thy law.

I made mine humble peticion in thy presence with my whole heart: O be merciful vnto me, accordyng vnto thy worde.

I called mine owne waies to remembraunce: and turne my fete into thy testimonies.

I made hast: and prolonged not the time to kepe thy commaundementes.

The congregacion of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight I will rise, to geue thankes vnto thee : because of thy righteous iudgementes.

I am a companion of all them that feare thee : and keepe thy commaundementes.

The earth, O Lorde is full of thy mercy: O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruaunte: according vnto thy worde.

O learne me true vnderstanding and knowledge: for I haue beleued thy commaundementes.

Before I was troubled I wente wrong: but now haue I kept thy worde.

Thou art good and gracious: O teache me thy statutes.

The proude haue imagined a lie against me: but I wyll kepe thy commaundementes with my whole heart.

Their hearte is as fat as brawne: but my delyghte hath

been

been in thy law.

It is good for me that I haue been in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousandes of golde and siluer.

Manus tue fecerunt me.

Euening prayer.

THy handes haue made me and fashioned me: O geue me vnderstanding, that I may learne thy commaundementes.

They that feare thee will bee glad when they see me: beecause I haue put my trust in thy worde.

I knowe, O Lorde, that thy iudgementes are right: and that thou of very faithfulnes hast caused me to be troubled.

O let thy mercifull kindnes be my comforte: according to thy worde vnto thy seruaunt.

O let thy louing mercies come vnto me that I may liue: for thy law is my delight.

Let the proude be confounded, for they goe wickedlye about to destroie me: but I wyl be occupied in thy commaundementes.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

Oh let my heart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluacion: and I haue a good hope, because of thy worde.

Mine yes longe sore for thy woorde: sayinge, O when wilt thou comfort me?

For I am become like a bottel in the smoke: yet doe I not forgeat thy statutes.

How many are the dayes of thy seruaunt: when wilt thou be auenged of them that persecute me?

The proude haue digged pittes for me: which are not after thy law.

All thy commaundementes are true: they persecute me falsly, O be thou my helpe.

They

They had almost made an ende of me vpō earth: but I forsoke not thy commaundementes.

O quickē me after thy louing kindnes: and so shal I kepe the testimonies of thy mouth.

Ineternum domine.

O Lord, thy worde: endureth for euer in heauen.

Thy trueth also remaineth from one generacion to another: thou hast layed the foundacion of the earth, and it abideth.

They continue this day, accordyng to thine ordinaunce: for all thynges serue thee.

If my delight had not been in thy law: I shoulde haue perished in my trouble.

I wil neuer forgeat thy commaundementes: for with thē thou hast quickned me.

I am thyne, Oh saue me: for I haue soughte thy commaundementes.

The vngodly laid waite for me to destroy me: but I will considre thy testimonies.

I see that all thinges come to an ende: but thy commaundement is exceadyng broade.

Quomodo dilexi.

O Lord, what loue haue I vnto thy law? al the day long is my study in it.

Thou, through thy commaundementes hast made me wiser then mine enemies: for they are euer with me.

I haue more vnderstanding then my teachers: for thy testimonies are my study.

I am wiser then the aged: because I kepte thy commaundementes.

I haue refrained my fete from euery euil waye: that I maye kepe thy worde.

I haue not shronke from thy iudgementes: for thou teachest me.

O how swete are thy wordes vnto my throte? yea, sweter then hony vnto my mouth.

Through thy commaundementes I geat vnderstandyng:

therfore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure: quicken me, O Lorde, according vnto thy worde.

Let the frewil offeringes of my mouth please thee, O lord, and teache me thy iudgementes.

My soule is alway in my hand: yet doe not I forgeat thy lawe.

The vngodly haue laid a snare for me: but yet I swarued not from thy commaundementes.

Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioye of my heart.

I haue applied my heart to fulfil thy statutes alway: euen vnto the ende.

Iniquos odio habui.

I Hate them that imagine euil thinges: but thy law do I loue.

Thou art my defence and shielde: and my truste is in thy worde.

Away from me ye wicked: I wil kepe the cõmaundementes of my god.

O stablishe me accordyng vnto thy word, that I may liue: and let me not be disappointed of my hope.

Holde thou me vp, and I shalbe safe: yea, my delight shalbe euer in thy statutes.

Thou hast troden downe all them that departe from thy statutes: for they imagine but deceipt.

Thou puttest away al the vngodly of the earth like drosse: therfore I loue thy testimonies.

My flesche trembleth for feare of thee: and I am afrayed of thy iudgementes.

Feci iudicium.

I deale

I deale with the thing that is lawefull and righte: O geue me not ouer vnto myne oppressours.

Make thou thy seruaunt to delight in that whiche is good: that the proude doe me no wrong.

Myne iyes are wasted away with lokingfor thy health: and for the worde of thy righteousnes.

O deale with thy seruaunt accordinge vnto thy louing mercy: and teache me thy statutes.

I am thy seruaunt: O graunt me vnderstandinge, that I maye knowe thy testimonies.

It is time for thee Lord to laie to thine hand: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therfore holde I strayght all thy commmaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore dooeth my soule kepe them.

When thy worde goeth furth: it geueth light and vnderstanding, euen vnto the simple.

I opened my mouth, and drewe in my breath: for my delight was in thy commaundementes.

O loke thou vpon me, and bee merciful vnto me: as thou vsest to doe vnto those that loue thy name.

Ordre my steppes in thy worde: and so shal no wickednes haue dominion ouer me.

O deliuer me from the wrongful dealinges of men: and so shal I kepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy seruaunt: and teache me thy statutes.

Myne iyes gushe out with water: because men keepe not thy law.

Iustus es domine.

Righteous art thou, O Lorde: and true is thy iudgemente.

The testimonies that thou hast commaunded: are

exceading righteous and true.

My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaunt loueth it.

I am smal, and of no reputacion: yet doe not I forgeat thy commaundementes.

Thy righteousnes is an euerlasting righteousnes: and thy law is the trueth.

Trouble and heauines haue taken holde vpon me: yet is my delight in thy commaundementes.

The righteousnesse of thy testimonies is euerlastynge: O graunt me vnderstanding, and I shall lyue.

Clamaui in toto corde meo.

Euening prayer.

I Cal with my whole heart: heare me O Lorde, I wyll kepe thy statutes.

Yea, euen vpon thee doe I cal: helpe me, and I shal kepe thy testimonies.

Earely in the morning doe I crie vnto thee: for in thy word is my trust.

Mine iyes preuente the night watches: that I mighte be occupied in thy wordes.

Heare my voice (O lord) according vnto thy louinge kindnes: quicken me accordyng as thou art wont.

They drawe nigh that of malice persecute me: and are farre from thy lawe.

Be thou nigh at hand, O lord: for al thy cõmaundementes are true.

As concerning thy testimonies, I haue knowẽ long sence: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forgeat thy law.

Auenge thou my cause, and deliuer me: quicken me, according vnto thy worde.

Health is farre from the vngodly: for they regarde not thy statutes.

Greate

Greate is thy mercy, O lord: quicke me as thou art wont.

Many there are that trouble me, and persecute me: yet doe not I swarue from thy testimonies.

It greueth me when I see the transgressours: because they kepe not thy law.

Consider O Lorde, how I loue thy commaundementes: O quicken me according to thy louing kindnes.

Thy worde is true from euerlasting: al the iudgementes of thy righteousnes endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

I am as glad of thy woorde: as one that fyndeth great spoyles.

As for lies, I hate & abhorre them: but thy law doe I loue.

Seuen times a day doe I prayse thee: because of thy righteous iudgementes.

Great is the peace that they haue whiche loue thy lawe: and they are not offended at it.

Lord, I haue loked for thy sauinge health: and doen after thy commaundementes.

My soule hath kepte thy testimonies: and loued them exceadingly.

I haue kept thy commaundementes and testimonies: for al my wayes are before thee.

Appropinquet deprecatio.

LEt my complaynt come before thee, O Lord: geue me vnderstanding, according vnto thy worde.

O let my supplication come before thee: delyuer me according to thy worde.

My lippes shal speake of thy prayse: whē thou hast taught me thy statutes.

Yea, my tongue shall syng of thy worde: for all thy commaundementes are righteous.

Let thine hand helpe me: for I haue chosen thy commaundementes.

I haue longed for thy sauing health O Lorde: and in thy

lawe is my delight.

Oh let my soule lyue, and it shall prayse thee: and thy iudgementes shall helpe me.

I haue gone astraye like a shepe that is loste: Oh seke thy seruaunt, for I doe not forgeat thy commaundementes.

Ad dominum cum tribularer. Psalm.cxx.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

Deliuer my soule (O Lord) from lying lippes: and from a deceiptfull tongue.

What rewarde shalbe geuen or doen vnto thee, thou false tongue: euē mightie and sharpe arrowes, with hote burning coles.

Woe is me, that I am constreined to dwell with Mesech: and to haue mine habi acion emong the tentes of Cedar.

My soule hath long dwelt emong them: that bee enemyes vnto peace.

I labor for peace, but when I speake vnto them thereof: they make them ready to battayle.

Leuaui oculos meos. Psalm.cxxi.

I Wil lift vp mine eies vnto the hilles: frō whence commeth my helpe.

My helpe commeth euen from the lord: which hath made heauen and earth.

He wil not suffre thy fote to bee moued: and he that kepeth thee, will not slepe.

Beholde, he that kepeth Israel: shall neither slomber nor slepe.

The Lorde himselfe is thy keper: the Lorde is thy defence vpon thy right hande.

So that the sunne shall not burne thee by day: neither the Mone by night.

The Lorde shall preserue thee from all euil: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy going out and thy commynge in: from thys tyme furth for euermore.

Letatus sum, psalm.cxxii.

I was

I Was glad when thei sayd vnto me: we wil goe into the houle of the lorde.

℣. Our feete shall stande in thy gates: O Jerusalem.

Jerusalem is builded as a citie: that is at vnitie in it selfe.

For thether the tribes goe vp, euen the tribes of the lorde: to testifie vnto Israel, to geue thākes vnto the name of ỹ lorde.

For there is the seate of iudgemente: euen the seate of the houle of Dauid.

O praye for the peace of Jerusalem: they shal prosper that loue thee.

Peace be within thy walles: and plenteoulnes within thy palaces.

For my brethren and companions sakes: I wil wishe the prosperitie.

Yea, because of the houle of the Lord our God: I wil seke to doe thee good.

Ad te leuaui oculos meos. psalm. cxxiii.

VNto thee lifte I vp mine iyes: O thou that dwellest in the heauens.

Beholde, euen as the iyes of seruauntes looke vnto the handes of their Maisters, and as the iyes of a mayden, vnto the haude of her Maistresse: euen so our iyes waite vpō the Lorde our God, vntil he haue mercy vpon vs.

Haue mercy vpon vs, O lord, haue mercy vpon vs: for we are vtterly despised.

Our soule is filled with the scorneful reproke of the welthy: and with the dispitefulnes of the proude.

Nisi quia dominus. psalm. cxxiiii.

IF the Lord hymselfe had not been on our syde (nowe may Israel say:) If the lord hymself had not been on our syde when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streame had goen ouer our soule.

The depe waters of the proude: had gone euen ouer oure soule.

But prayſed be the Lorde, whiche hath not geuen vs ouer for a praye vnto their teeth.

Our ſoule is eſcaped, euen as a birde out of the ſnare of the fouler: the ſnare is broken, and we are deliuered.

Our helpe ſtandeth in the name of the Lord: whiche hath made heauen and earth.

Qui confidunt in domino. pſalm.cxxv.

THey that put their truſt in the Lord, ſhalbe euen as the Mount Sion: which may not be remoued, but ſtandeth faſt for euer.

The hilles ſtande about Hieruſalem: euen ſo ſtandeth the Lorde rounde about hys people, from this time furth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hand vnto wickednes.

Doe well, O Lorde: vnto thoſe that bee good and true of heart.

As for ſuch as turne backe vnto their own wickednes: the lord ſhal leade them furth with the euil doers, but peace ſhalbe vpon Iſrael.

In conuertendo. pſalm.cxxvi.

Euening prayer.

WHen the lord turned agayne the captiuitie of Sion: then were we like vnto them that dreame.

Then was our mouth filled with laughter: and our tongue with ioye.

Then ſayd they emong the Heathen: the lorde hath doen great thynges for them.

Yea, the lord hath doen great thinges for vs already, wherof we reioyce.

Turne our captiuitie, O lorde: as the riuers in the ſouth.

They that ſowe in teares: ſhall reape in ioye.

He that now goeth on his way weping, and beareth furth good ſede: ſhal doubtles come agayne with ioye, and bringe his ſheaues with him.

Niſi dominus edifica. Pſalm.cxxvii.

EXcepte the Lorde builde the houſe: their labour is but loſt that builde it.

Except

Except the Lord kepe the citie: the watche man waketh but in vayne.

It is but lost labour that ye haste to ryse vp earely, and so late take rest: and eate the breade of carefulnes, for so he geueth his beloued slepe.

Loe, children, and the fruite of thy wombe: are an heritage and gift, that cometh of the Lord.

Like as the arowes in the hande of the Gyaunt: euen so are the yong children.

Happye is the man that hath his quiuer full of them: they shall not be ashamed when they speake with theyr enemies in the gate.

Beati omnes psal. cxxviii.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labours of thyne handes: O well is thee, and happy shalt thou be.

Thy wife shalbe as the fruitfull vine: vpon the walles of thine house.

Thy children lyke the Oliue braunches: round aboute thy table.

Loe, thus shal the man be blessed: that feareth the lorde.

The lord from out of Syon, shal so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childres children: and peace vpon Israell.

Sepe expugnauerunt. psal. cxxix.

MAnye a time haue they fought agaynst me, fro my youth vp: (may Israel nowe say.)

Yea, manye a tyme haue they vexed me fro my youth vp: but they haue not preuayled agaynst me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backeward: as many as haue euill will at Syon.

Let

Let them be euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

Whereof the mower filleth not his hand: nether he that bindeth vp the sheaues, his bosome.

So that they which goe by, say not so much as the lord prosper you: we wishe you good lucke, in the name of the Lorde.

De profundis clamaui. psal.cxxx.

Out of the depe haue I called vnto thee, O lord: lord heare my voyce.

Oh let thine eares consider well: the voyce of my complaynt.

If thou lord wilt be extreme to marke what is done amisse: O lord, who may abide it?

For there is mercy with thee: therfore shalt thou be feared.

I loke for the lord, my soule doeth wayte for him: in hys woord is my trust.

My soule flyeth vnto ỹ lord, before the morning watch: (I say before the morning watche.)

O Israel trust in the lord, for with the lord there is mercy: and with him is plenteous redempcion.

And he shall redeme Israel: from all hys sinnes.

Domine non est exaltatum. psal.cxxxi.

Lord, I am not hye minded: I haue no proude lokes.

I doe not exercise my self in great matters: which are to hye for me.

But I refrayn my soule, and kepe it lowe, like as a child that is wayned from his mother: yea my soule is euen as a wayned childe.

O Israel trust in the lord: from this time furth for euermore.

Memento domine Dauid. psal.cxxxii.

Moznig prayer.

Lorde remembre Dauid: and all his trouble.

How he sware vnto the lorde: and vowed a vowe vnto the almightye God of Jacob.

I will not come within the tabernacle of my house: nor climbe

climbe vp into my bed.

I will not suffre my eyes to slepe, nor my eye liddes to slumbre: neither the temples of my head to take anye rest.

Until I find out a place for the temple of the Lorde: an habitacion for the mighty God of Jacob.

Loe, we hearde of the same at Ephrata: and founde it in the wood.

We will goe into hys Tabernacle: and fall lowe on our knees before his fotestoole.

Arise O lord, into thy restyng place: thou, and the Arke of thy strength.

Let thy Priestes be clothed with righteousnes: and let thy sainctes sing with ioyfulnes.

For thy seruaunt Dauids sake: turne not away the presence of thine annoynted.

The lorde hath made a faithful othe vnto Dauid: and he shall not shrinke from it.

Of the fruite of thy body: shall I set vpon thy seate.

If thy children will kepe my couenaunte and my testimonies, that I shall learne them: their children also shall sitte vpon thy seate for euermore.

For the Lord hath chosen Syon to be an habitacion for himselfe: he hath longed for her.

This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

I will blesse her vitailes with encrease: and will satisfye her poore with bread.

I will decke her Priestes with health: and her sainctes shall reioyce, and sing.

There shall I make the horne of Dauid to florishe: I haue ordeyned a lanterne for mine annoynted.

As for hys enemies, I shal clothe them with shame: but vpon himselfe shall his crowne florishe.

Ecce quam bonum. psal. cxxxiii.

Behold, howe good and ioyfull a thing it is: brethren to dwell together in vnitie.

It is like the precious oyntmēt vpon the head, that ranne

ranne down euen to the beardе:euen vnto Aarons beard, and went down to the skyrtes of his clothing.

Like as the dewe of Hermon:which fell vpon the hill of Syon.

For there the Lord promised his blessing:and lyfe for euermore.

Ecce nunc benedicite dominum. psal.cxxxiiii.

BEholde(now)praise the Lord:al ye the seruauntes of the Lord.

Ye that by night stande in the house of the lorde: euen in the courtes of the house of our God.

Lift vp your handes in the sanctuary: & praise the lord.

The lord that made heauen and earth:geue thee blessing out of Syon.

Laudate dominum. psal.cxxxv.

O Praise the lorde, laude ye the name of the Lorde: praise it, O ye seruauntes of the Lorde.

Ye that stand in the house of the lord:in ỹ courtes of the house of our God.

O praise the lord, for the lord is gracious: O sing prayses vnto his name, for it is louely.

For why, the lord hath chosen Jacob vnto himselfe:and Israell for his own possession.

For I knowe that the lorde is great:and that our lorde is aboue all Goddes.

Whatsoeuer the lorde pleased, that did he in heauen and in earth:and in the Sea, and in all depe places.

He bryngeth foorth the cloudes from the endes of the worlde:and sendeth foorthe lyghtnynges with the rayne, bringing the windes out of his treasures.

He smote ỹ fyrst borne of Egipt:both of man & of beast.

He hath sent tokens and woonders into the middest of thee, O thou land of Egipt:vpon Pharao, and all his seruauntes.

He smote dyuerse nacions:and slewe mighty kinges.

Sehon, king of the Amorites, and Og the kyng of Basan:and all the kingdomes of Canaan.

And

And gaue their lande to be an heritage: euen an heritage vnto Israel his people.

Thy name O lord, endureth for euer: so doeth thy memorial O Lorde, from one generacion to another.

For the Lord wil auenge his people: and be gracious vnto his seruauntes.

As for the images of the heathen, they are but syluer and golde: the worke of mens handes.

They haue mouthes and speake not: iyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are like vnto them: and so are all they that put their trust in them.

Praise the Lord ye house of Israel: praise the lord ye house of Aaron.

Praise the Lorde ye house of Leui: ye that feare the lorde, praise the Lorde.

Praysed bee the Lorde oute of Sion: whiche dwelleth at Jerusalem.

Confitemini domino. psalm. cxxxvi.

Euenig prayer.

O Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

O geue thankes vnto the God of all gods: for hys mercy endureth for euer.

O thanke the Lorde of al Lordes: for his mercy endureth for euer.

Whiche only doth great wonders: for his mercy endureth for euer.

Whiche by his excellente wisedome made the heauens: for hys mercy endureth for euer.

Which laid out the earth aboue the waters: for his mercy endureth for euer.

Whiche hath made greate lightes: for his mercy endureth for euer.

The Sunne to rule the daye: for his mercye endureth for euer.

The Mone and the starres to gouerne the nighte: for hys mercy endureth for euer.

Which smote Egipt with their first borne: for his mercye endureth for euer.

And brought out Israel from among them: for his mercy endureth for euer.

With a mightie hande and stretched out arme: for his mercy endureth for euer.

Whiche deuyded the redde Sea in two partes: for hys mercy endureth for euer.

And made Israel to goe thorowe the middes of it: for his mercy endureth for euer.

But as for Pharao and his hoast, he ouerthrew them in the redde sea: for hys mercy endureth for euer.

Whiche led his people thorough the wildernes: for his mercy endureth for euer.

Which smote great kinges: for his mercy ēdureth for euer.

Yea, and slewe mightie kinges: for hys mercy endureth for euer.

Sehon king of the Ammorites: for his mercy endureth for euer.

And Og the king of Basan: for hys mercye endureth for euer.

And gaue away their lande for an heritage: for his mercy endureth for euer.

Euen for an heritage vnto Israell his seruaunte: for his mercy endureth for euer.

Whiche remembred vs when we were in trouble: for hys mercy endureth for euer.

And hath deliuered vs from our enemies: for his mercy endureth for euer.

Which geueth fode to all flesche: for his mercye endureth for euer.

O geue thankes vnto the god of heauen: for his mercy endureth for euer.

O geue thankes to the Lorde of Lordes: for his mercye endureth for euer.

super flumina. psalm.cxxxvii.

BY the waters of Babilon we satte down and wepte: when we remembred (thee O) Sion.

As for oure harpes, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melody in our heauines: sing vs one of the songes of Sion.

How shall we syng the Lordes song: in a straunge lande?

If I forgeat thee, O Hierusalem: let my right hande forgeat her conning.

If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea if I preferre not Hierusalem in my mirth.

Remember the childzen of Edom O Lorde: in the daye of Hierusalem, how they said, down with it, down with it, euen to the grounde.

O daughter of Babilon, wasted with miserie: yea, happie shall he be, that rewardeth thee as thou hast serued vs.

Blessed shall he be, that taketh thy childzen: and throweth them against the stones.

Confitebor tibi domine. psalm.cxxxviii.

I Will geue thankes vnto thee, O Lord, with my whole hearte: euen beefore the gods will I syng prayse vnto thee.

I will worship towarde thy holy temple, and praise thy name, because of thy louing kindnes and truth: for thou hast magnified thy name, and thy worde aboue all thynges.

When I called vpon thee, thou heardest me: and enduedst my soule with muche strength.

All the kinges of the earth shal prayse thee, O Lorde: for they haue heard the wordes of thy mouth.

Yea, they shall syng in the wayes of the Lord: that greate is the glory of the Lorde.

For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them a farre of.

Thoughe I walke in the middeste of trouble, yet shalte thou

thou refreche me: thou shalt stretche furth thine hande vpon the furiousnes of mine enemies, and thy ryghte hande shall saue me.

The Lorde shal make good his louing kindenes towarde me: yea, thy mercy, O lord, endureth for euer, despise not then the worckes of thyne own handes.

Domine probasti me. psalm. cxxxix.

Morning prayer.

O Lorde, thou haste searched me oute and knowen me: thou knowest my down sitting, and mine vprisinge, thou vnderstandest my thoughtes long before.

Thou art about my path, and about my bedde: and spiest out all my wayes.

For loe, there is not a worde in my tong: but thou, O lord, knowest it altogether.

Thou hast fashioned me behind and before: and laid thine hande vpon me.

Suche knowledge is to wonderfull and excellent for me: I cannot attaine vnto it.

Whether shal I goe then from thy spirite? Or whether shal I goe then from thy presence?

If I climbe vp into heauen, thou art there: if I goe down to hell, thou art there also.

If I take the winges of the morning: and remaine in the vttermost partes of the sea.

Euen there also shal thy hande leade me: and thy right hand shall holde me.

If I saye peraduenture the darkenes shall couer me: then shall my night be turned to day.

Yea, the darkenes is no darkenes with thee: but the nighte is as cleare as the day, the darkenes and lighte (to thee) are both alike.

For my reines are thyne: thou hast couered me in my mothers wombe.

I will geue thankes vnto thee, for I am fearefullye and wonderouslye made: marueilous are thy worckes, and that my soule knoweth right well.

My

My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

Thine yes did see my substaunce, yet being vnperfect: and in thy boke were al my members written.

Which day by day were fashioned: when as yet there was none of them.

How deare are thy counsailes vnto me, O God: how great is the summe of them:

If I tel them, they are moe in number then the sande: whē I wake vp, I am present with thee.

Wilte thou not slay the wicked, O god: departe from me ye bloudthyrsty men.

For they speake vnrighteously against thee: and thine enemies take thy name in vayne.

Doe not I hate them, O lord, that hate thee: and am not I greued with those that rise vp against thee:

Yea, I hate them right sore: euen as though thei were mine enemyes.

Trye me, O god, and seke the grounde of mine heart: proue me, and examine my thoughtes.

Loke well if there bee any way of wickednes in me: and leade me in the way euerlasting.

Eripe me domine. psalm. cxi.

Deliuer me O Lorde, from the euill men: and preserue me from the wicked men.

Which imagine mischiefe in their heartes: and stire vp strife al the day long.

They haue sharpened their tongues like a serpente: adders poyson is vnder their lippes.

Kepe me O lord from the handes of the vngodly: preserue me from the wicked men, whiche are purposed to ouerthrow my goinges.

The proude haue laid a snare for me, and spred a net abrode with cordes: yea, and set trappes in my waye.

I sayed vnto the Lorde, thou art my God: heare the voice of my prayers, O Lorde.

O lord god, thou strength of my health: thou hast couered

my head in the daye of battaile.

Let not the vngodly haue his desire O Lorde: let not his mischeuous imaginacion prospere, lest they be to proude.

Let the mischiefe of their owne lippes fal vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them be caste into the fier, and into the pit, that they neuer rise vp againe.

A man ful of wordes shal not prospere vpon the earth: euil shall hunt the wicked person to ouerthrow hym.

Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helpeles.

The righteous also shal geue thankes vnto thy name: and the iust shall continue in thy syght.

Domine clamaui. psalm. cxli.

LOrd, I cal vpon thee, hast thee vnto me: and consider my voice, when I crie vnto thee.

Let my praier be set forth in thy sight as the incence: and let the lifting vp of my handes, bee an euening sacrifice.

Set a watche O Lord, before my mouth: and kepe the dore of my lippes.

O let not myne heart be enclined to any euil thing: let me not be occupied in vngodly workes, with the men that worke wickednes, lest I eate of suche thynges as please them.

Let the righteous rather smite me frendly: and reproue me.

But let not their precious balmes breake mine head: yea, I wil pray yet against their wickednes.

Let their iudges be ouerthrowen in stony places: that they may heare my wordes, for they are swete.

Oure bones lye scatered beefore the pit: like as when one breaketh and heweth wood vpon the earthe.

But myne eyes loke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

Kepe me from the snare whiche they haue laid for me: and from the trappes of the wicked doers.

Let the vngodly fall into their owne nettes together: and let me euer escape them.

Voce mea ad dominum. psalm. cxlii.

I Cried

I Cried vnto the lord with my voice: yea, euen vnto the Lord did I make my supplication. Euenig prayer.

I powred out my complaintes before hym: and shewed hym of my trouble.

When my spirite was in heauines, thou knewest my path: in the waye wherein I walke, haue they priuely laid a snare for me.

I loked also vpon my right hand: and see, there is no man that woulde know me.

I had no place to flie vnto: and no man cared for my soule.

I cried vnto thee, O lord, and saied: thou arte my hope and my porcion, in the lande of the liuing.

Consider my complaint: for I am brought very lowe.

O deliuer me from my persecutours: for they are to strong for me.

Bring my soule out of prison, that I maye geue thankes vnto thy name: which thing if thou wilt graunt me, thē shall the righteous resort vnto my company.

Domine exaudi. Psal. cxliii.

HEare my praier O lord, and consider my desire: herken vnto me for thy trueth and righteousnes sake.

And enter not into iudgemente with thy seruaunte: for in thy sight shall no man liuing be iustified.

For the enemy hath persecuted my soule, he hath smitten my lyfe down to the grounde: he hath layed me in the darknes as the men that haue been long dead.

Therefore is my spirite vexed within me: and my hearte within me is desolate.

Yet I doe remembre the tyme paste, I muse vpon all thy workes: yea, I exercise my self in the workes of thy handes.

I stretche forth my handes vnto thee: my soule gaspeth vnto thee, as a thirsty lande.

Heare me, O Lord, and that soone, for my spirite waxeth faynte: hyde not thy face from me, leste I bee like vnto them that goe down to the pit.

O let me heare thy louing kindnes betimes in the morning, for in thee is my truste: shewe thou me the waye that

I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lord, from mine enemies: for I flie vnto thee, to hide me.

Teache me to doe the thing that pleaseth thee: for thou arte my god, let thy louing spirite leade me forth vnto the lande of righteousnes.

Quicken me, O Lorde, for thy names sake: and for thy righteousnes sake, bring my soule out of trouble.

And of thy goodnes slea mine enemies: and destroye al the that vexe my soule, for I am thy seruaunt.

Benedictus dominus. psalm. cxliiii.

Morning prayer.

BLessed be the lorde my strength: whiche teacheth my handes to warre, and my fingers to fight.

My hope, and my fortres, my castel and deliuerer, my defender in whom I truste: whiche subdueth my people that is vnder me.

Lorde what is man that thou hast such respecte vnto hym: or the sonne of man, that thou so regardest hym:

Man is like a thing of nought: his time passeth away like a shadowe.

Bow thy heauens, O lorde, and come downe: touche the mountaynes, and they shal smoke.

Cast forth the lightening, and teare them: shote out thine arrowes, and consume them.

Sende down thine hand from aboue: deliuer me and take me out of the great waters, from the hande of straunge children.

Whose mouth talketh of vanitie: and their right hande is a right hande of wickednes.

I wil sing a newe song vnto thee, O god: and sing prayses vnto thee vpon a ten stringed lute.

Thou that geuest victory vnto kinges: and hast deliuered Dauid thy seruaunt, from the peril of the sweord.

Saue me and deliuer me from the hande of straunge children: whose mouth talketh of vanitie, and their right hande is a right hande of iniquitie.

That oure sonnes maye growe vp as the yonge plantes: and

and that our daughters may be as the pullished corners of the temple.

That our garners may be ful and plenteous with al maner of store: that our shepe maye bring forth thousandes, and ten thousandes in our stretes.

That our oxen maye be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in oure stretes.

Happy are the people that be in suche a case: yea, blessed are the people which haue the lord for their god.

Exaltabo te deus. psalm. cxlv.

I Wil magnifie thee, O god my kyng: and I will praise thy name for euer and euer.

Euery daye will I geue thankes vnto thee: & praise thy name for euer and euer.

Greate is the lord, and marueilous worthy to bee praysed: there is no ende of his greatnes.

One generacion shal prayse thy workes vnto another: and declare thy power.

As for me, I wil be talkyng of thy worshipp: thy glory, thy prayse, and wonderous workes.

So that men shall speake of the mighte of thy marueilous actes: and I wil also tel of thy greatnes.

The memorial of thyne aboundaunt kindnes shalbe shewed: and men shall sing of thy righteousnes.

The lorde is gracious and mercifull: long sufferyng, and of great goodnes.

The lorde is louing vnto euery man: and his mercy is ouer all hys workes.

All thy workes praise thee, O Lord: and thy sainctes geue thankes vnto thee.

They shew the glory of thy kingdom: & talke of thy power.

That thy power, thy glorye, and mightines of thy kyngdome: might be knowen vnto men.

Thy kingdome is an euerlasting kingdome: and thy dominion endureth throwoute all ages.

The Lorde vpholdeth all suche as fall: and lifteth vp all

those that be downe.

The eyes of all wayte vpon thee, O Lord: and thou geuest them theyr meate in due season.

Thou openest thine hande: and fillest all thynges liuing with plenteousnes.

The lord is righteous in all hys wayes: and holy in all his woorkes.

The Lord is nye vnto all them that call vpon him: yea, all such as call vpon him faythfully.

He will fulfill the desyre of them that feare him: he also will heare theyr crye, and will helpe them.

The Lord preserueth all them that loue him: but scatereth abrode all the vngodly.

My mouth shal speake the prayse of the Lord: and let al flesche geue thankes vnto his holy name, for euer and euer.

Lauda anima mea. psal. cxlvi.

PRayse the Lorde, O my soule: while I liue will I prayse the Lord, yea as long as I haue any being, I wil sing prayses vnto my God.

O putte not your trust in Princes: nor in anye chylde of man: for there is no helpe in them.

For when the breath of man goeth furth: he shall turne agayn to his earth, and then all his thoughtes perishe.

Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

Whiche made heauen and earth, the Sea, and all that therein is: which kepeth his promise for euer.

Which helpeth them to right that suffre wrong: whiche fedeth the houngry.

The Lorde loseth men out of prison: the Lorde geueth sight to the blynde.

The Lord helpeth them that are fallen: the Lord careth for the righteous.

The Lord careth for the straungers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodly, he turneth it vpsyde downe.

The Lord thy God, O Syon, shalbe king for euermore: and

and throwoute all generacions.

Laudate dominum. psal.cxlvii.

O prayse the lord, for it is a good thing to syng prayses vnto our God: yea a ioyfull and pleasant thing is it to be thankefull.

The Lord doth build vp Hierusalem: and gather together the outcastes of Israel.

He healeth those that are broken in hearte: and geueth medecine to heale theyr sickenes.

He telleth the number of the starres: and calleth them all by theyr names.

Great is our lord, and great is his power: yea, hys wisdome is infinite.

The Lord setteth vp the meke: and bringeth the vngodly down to the grounde.

O sing vnto the Lord with thankesgeuing: sing prayse vpon the harpe vnto our God.

Which couereth the heauen with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaynes, (and hearbe for the vse of men.)

Whiche geueth fodder vnto the cattell: and feedeth the younge rauens that call vpon him.

He hath not pleasure in the strength of an Horse: neither delighteth he in any mannes legges.

But the Lordes delighte is in them that feare him: and put theyr trust in hys mercy.

Prayse the Lorde, O Jerusalem: prayse thy God, O Syon.

For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and fylleth thee with floure and wheate.

He sendeth furth hys commaundement vpon earth: and his woorde runneth very swiftly.

He geueth snowe like wolle: and scattereth the hoare frost like asshes.

He casteth foorth hys yse like morselles: who is hable to

abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his woorde vnto Jacob: hys statutes and ordinaunces vnto Israel.

He hath not dealte so with any nacion: neyther haue the Heathen knowledge of hys lawes.

Laudate dominum de celis. psalm. cxlviii.

O Prayse the lorde of heauen: praise him in the heigth. Praise him al ye Aungels of his: praise him al his host.

Prayse him sunne and Mone: praise him al ye starres and light.

Prayse him al ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lord, for (he spake the worde, and they were made) he cõmaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lorde vpon earth: ye dragons, & all diepes.

Fier and haile, snow and vapors: winde and storme, fulfilling his worde.

Mountaynes and al hils: fruitefull trees and al Cedres.

Beastes and all cattel: wormes and fethered foules.

Kinges of the earth and all people: princes and al iudges of the worlde.

Younge men and maidens, olde men and childzen, praise the name of the Lorde: for his name onely is excellent, and hys prayse aboue heauen and earth.

He shall exalte the horne of his people, al his saintes shal praise him: euen the childzen of Israel, euen the people that serueth hym.

Cantate domino. psalm. cxlix.

O syng

O Synge vnto the Lord a newe song: let the congregacion of sainctes prayse him.

Let Israel reioyce in him that made him: and lette the childzen of Syon be iopefull in theyr kynge.

Let them prayse his name in the daunce: let them synge prayses vnto him with tabzet and harpe.

For the Lozde hath pleasure in his people: and helpeth the meke hearted.

Let the sainctes be iopefull with glozy: let them reioyce in theyr beddes.

Let the prayses of God bee in theyr mouth: and a two edged sweozde in theyr handes.

To be auenged of the Heathē: and to rebuke the people.

To bynde theyr kynges in chaynes: and theyr nobles with linkes of yzon.

That they may be auenged of them, as it is wzittē: such honour haue all his sainctes.

Laudate dominum. psalm. cl.

O Prayse God in his holynes: prayse him in the firmament of his power.

Prayse him in his noble actes: prayse him accozdinge to his excellent greatnesse.

Prayse him in the sound of the trumpet: prayse him vpon the lute and harpe.

Prayse him in the cimbals and daunces: prayse him vpon the stringes and pype.

Prayse hym vpon the well tuned cimbals: prayse hym vpon the loude cimbals.

Let euery thing that hath bzeath: prayse the Lozde.

¶ The ende of thys Booke.

Certain godly prayers, to be vsed for sondrye purposes.

A generall confession of sinnes to be sayd euery morning.

O Almightye God our heauenly father, I confesse and knowledge that I am a miserable & a wretched synner, and haue manyfolde wayes moste grieuously transgressed thy most godly commaũdementes, thorow wicked thoughtes, vngodly lustes, sinfull woordes and dedes, and in my whole lyfe. In synne am I borne and conceued, and there is no goodnes in me, inasmuche as if thou shouldest entre into thy narrowe iudgemente with me, iudgeing me accordyng vnto thesame, I wer neuer able to suffre or abide it, but must nedes perishe, and be damned for euer. So little helpe, coumfort or succour, is there eyther in me, or in anye other creature. Onely this is my coumfort (O heauenly father) that thou didst not spare thy onely deare beloued sonne, but diddest geue him vp vnto the most bitter, and most vile and slaunderous death of the crosse for me, that he might so paye the raunsome for my sinnes, satisfye thy iudgemente, still and pacifye thy wrathe, reconcile me again vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherfore, thorow the merite of his most bitter death and passion, and thorow his innocent bloudshedding, I beseche thee, O heauenly father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgeue, and to pardon me all my sinnes, to lighten my hearte with thy holye spirite, to renue, confirme and strengthen me with a ryght and a perfect fayth, and to enflame me in loue towarde thee and my neighboure, that I maye hencefoorthe with a willing and a gladde hearte, walke as it becometh me, in thy most godly commaundementes, and so glorifie and prayse thee euerlastynglye. And also that I maye with a free conscience and quiete hearte in all maner of temptacions,

ons, afflyccions, or neceſſities, and euen in the verye pangues of deathe, crye boldelye and merelye vnto thee, and saye: I beeleue in God the father almightie, maker of heauen & earth. And in Jeſus Chriſt. &c. But O Lord God heauenly father, to comfort my ſelfe in affliccion and temptacion with theſe articles of the chriſten faythe, it is not in my power. For fayth is thy gyfte, and forasmuche as thou wilte bee prayed vnto, and called vpon for it, I come vnto thee, to pray and beſeche thee, bothe for that, and for al my other neceſſities, euen as thy deare beloued ſonne our Sauiour Chriſt Jeſus hath him ſelfe taught vs. And from the very botome of my hearte, I crye and saye: O oure father which arte in heauen. &c.

¶ Prayers to be sayde in the morninge.

O Mercyful Lord God heauenly father, I rendre moſt hygh laudes, prayſe, and thankes vnto thee, that thou haſt preſerued me bothe this nighte, and al the tyme and dayes of my lyfe hytherto vnder thy protection, & haſt ſuffred me to lyue vntyll this preſent houre. And I beſeche thee hartely, thou wilte vouchſafe to receyue me this day, and the reſidue of my whole lyfe from hencefoorth into thy tuicion, rulinge and gouerninge me with thy holye ſpirite, that all maner of darkenes of miſbeliefe, infidelitie, and of carnall luſtes & affeccions, may be vtterly chaſed and dryuen out of my heart, and that I may bee iuſtified and ſaued both body and ſoule thorowe a ryght & a perfecte fayth, and ſo walke in the lyght of thy moſt godly trueth, to thy glorie and prayſe, & to the profyte and furtheraunce of my neyghbour, thorowe Jeſus Chriſt our Lord and ſauiour. Amen.

ALl poſſible thankes that we are hable, we rendre vnto thee, O Lorde Jeſus Chriſt: for that thou haſt willed this night paſt to be proſperous vnto vs, and we beeſeche thee lykewyſe to proſper all this ſame daye vnto vs, for thy glory, and for the healthy of our ſoule: and that thou

whiche

which art the true light, not knowinge any goyng downe, and whiche arte the sunne eternall, geuing life, foode and gladnes vnto al thinges: vouchsafe to shine into our mindes, that we may not any where stumble to fall into anye sinne, but may through thy good guyding and conducting, come to the life euerlasting. Amen.

O Lord Jesus Christ, whiche arte the true sunne of the world, euermore arising & neuer going down, which by thy most holesome appearing & light doest bring forth, preserue, nourish and refreshe al thinges, alwel that are in heauen, as also that are on earthe: we beseche thee mercifully and fauourably to shine into our heartes, ỹ the night and darkenes of sinnes, and the mistes of errours on euery side driuen away, thou brightly shining wtin our hertes, we may al our life space goe without any stumbling or offence, & may decently & semely walke (as in the daye time) being pure & cleane from the woorkes of darkenes, and abounding in all good woorkes which God hath prepared for vs to walke in: which with the father and with the holy goste, liuest and reygnest for euer and euer. Amen.

O God and lord Jesus Christ, thou knowest, yea & hast also taught vs how great the infirmitie & weakenes of man is, & how certaine a thing it is, that it can nothyng doe without thy godlye helpe. If man trust to himselfe, it cannot be auoyded, but ỹ he must headlong runne and fal, into a thousand vndoinges and mischiefes: O our father, haue thou pitie & compassion vpon ỹ weakenes of vs thy children, be thou prest & ready to helpe vs, alwayes shewing thy mercy vpon vs, & prospering whatsoeuer we godly goe about: so that thou geuing vs light, we may see what thinges are truely good in dede, thou encouraging vs, we may haue an earnest desire to thesame, and thou being our gyde, we may come where to obteyn them: for we hauing nothing but mistrust in our selues, doe yelde and commyt our selues full and whole vnto thee alone, whiche worke al thinges in al creatures to thy honour & glory. So be it.

A Prayer agaynst temptacion.

O Lorde Jesus Christ, the onelye staye and fence of our mortal state, our onely hope, our onely saluacion, our glory, & our trymphe, who in the flesche (which thou hadst for our onely cause taken vpon thee) didst suffer thy selfe to be tempted of Sathan, and who onely and alone of al men didst vtterly ouercome & vanquish sinne, death, the world, the deuil, and al the kingdom of hell: and whatsoeuer thou hast so ouercomed, for our behoke it is that thou hast ouercomed it: neither hath it been thy will to haue anye of thy seruauntes kepe battayle or fight with any of the forsayd euilles, but of purpose to rewarde vs with a crowne of the more glory for it: & to thintent that thou mightest likewise ouerthrowe Sathan in thy membres, as thou hadst afore done in thine own persone, geue thou (we beseche thee) vnto vs thy souldiers (O Lyon most victorious of the trybe of Juda) strength against the roaring Lyon, which continually wandreth too & fro, seking whom he may deuoure. Thou being that same serpent, the true geuer of healthe & life that wer nayled on high vpon a tree, geue vnto vs thy litle sely ones, wilines agaynst the deceitfull awayting of the most subtile serpent. Thou being a lambe as white as snowe, the vanquisher of Satans tyrannye, geue vnto vs thy litle shepe the strength & vertue of thy spirite, that being in our own selues weake and feble, & in thee strong & valeant, we may withstand and ouercome all assaultes of the deuill, so that our gostly enemy maye not glory on vs, but being conquerours thrugh thee, we may geue thākes to thy mercy, which neuer leaueth them destitute that put theyr trust in thee: who liuest and reignest God for euer without end. Amen.

A prayer for obteyning of wisedome.

Sapien. ix.

O God of our fathers, & Lord of mercy, thou that hast made all thinges with thy word, and ordeyned man thrugh thy wisdome that he shoulde haue domination ouer the creature which thou hast made, ỹ he shoulde order

the

the worlde accordinge to equitie & righteousnes, & execute iudgemēt with a true heart: geue me wisdō which is euer about thy seate, & put me not out frō amōg thy childzen: for I thy seruaūt & sonne of thy handmayd, am a feble person, of a shorte tyme, and to ponge to the vnderstanding of thy iudgement & lawes: yea though a man be neuer so perfect among the childzen of men, yet if thy wisedom be not with him, he shal be nothing worth. Oh send thy wisedome out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that I may knowe what is acceptable in thy sight, for she knoweth & vnderstandeth all thinges, and she shall conducte me right soberlye in my workes, and preserue me in her power. So shal my workes be acceptable. Amen.

A Prayer agaynst worldly carefulnes.

O Most deare & tender father, our defēder & nourisher, endue vs with thy grace, ỳ we may cast of the great blindnes of our mindes & carefulnes of worldly thinges, & may put our whole study & care in keping of thy holy law. And that we maye labour and trauayle for our necessities in this life, like the byrdes of the ayre, and the lilies of the fielde, without care. For thou hast promised to be carefull for vs, and hast commaunded that vpō thee we should cast all our care, which liuest and reignest, world without end. Amen.

A Prayer necessary for all persones.

O Merciful god, I a wretched sinner reknowledge my selfe bound to kepe thy holy commaundementes, but yet vnable to perfourme them, and to bee accepted for iust, without the righteousnes of Iesu Christe thy onely sonne, who hath perfectly fulfilled thy lawe, to iustify al men that beleue and trust in him. Therfore graunte me grace I beseche thee, to bee occupyed in dooyng of good woorkes, whiche thou commaundeste in holye Scrypture, all the dayes of my lyfe to thy glorye, and yet to truste onelye

in thy mercy, & in Christes merites to be purged from my sinnes, and not in my good workes, be they neuer so many. Geue me grace to loue thy holy word feruently, to searche the Scriptures diligently, to reade them humbli, to vnderstande them truelye, to lyue after them effectually. Order my lyfe so, O Lord, that it be alwaye acceptable vnto thee. Geue me grace not to reioyce in any thing that displeaseth thee, but euermore to delyte in those thinges that please thee, be they neuer so contrarye to my desyres. Teache me so to praye, that my peticions may be graciouslye hearde of thee. Kepe me vpright amonge diuersitie of opinions and iudgementes in the worlde, that I neuer swarue from thy trueth, taughte in holye scripture. In prosperitie, O Lorde saue me that I waxe not proude. In aduersitie, helpe me that I neyther dispayre nor blaspheme thy holy name, but takinge it pacientlye, to geue thee thankes, and truste to be delyuered after thy pleasure. When I happen to fall into synne thorowe frayltie, I beseche thee to worke true repentaunce in my hearte, that I maye be sory without desperacion, truste in thy mercye without presumpcion, that I may amend my lyfe, and become truely religious without hipocrisie, lowely in hearte without fayninge, faythful and trustye without deceyte, merye without lightnesse, sad without mistrust, sober without slouthfulnes, contente with myne owne, without couetoulnes. To tell my neyghbour his faultes charitably without dissimulacion. To instructe my housholde in thy lawes truelye. To obeye oure kinge and all gouernours vnder him vnfaynedlye. To receyue al lawes and cõmon ordinaunces (which disagreeth not from thy holy worde) obediently. To paye euerye man that which I owe vnto him truelye. To backbyte no man, nor sclaunder my neyghboure secretely, and to abhorre all vyce, louinge all goodnes earnestly. O Lorde graunte me thus to doe, for the glorye of thy holy name. Amen.

A Prayer necessarie to be sayd at all tymes.

O Bountiful Jesu, O swete sauiour, O Christ the sõne of God, haue pitie vpon me, mercifully heare me, and

despyse not my prayers. Thou hast created me of nothing, thou hast redemed me frō the bondage of sinne, death, and hel, nether with golde nor siluer, but with thy moste precious body once offred vpō the crosse, & thine own bloud shed once for al for my raūsome: therfore cast me not away, whō thou by thy great wisdō hast made: despise me not, whō ỹ hast redemed wt such a precious treasure. Nor let my wickednes destroy ỹ, which thy goodnes hath builded. Nowe whiles I liue, O Iesu haue mercy on me, for yf I dye oute of thy fauour, it wil be to late afterward to cal for thy mercy: whiles I haue time to repēt, loke vpō me wt thy merciful eyes, as thou diddest vouchsafe to loke vpō Peter thine Apostle, ỹ I may bewaile my sinfull lyfe, & obteyne thy fauour, & die therin. I reknowledge, ỹ if thou shouldest deale with me according to very iustice, I haue deserued euerlasting death. Therfore I appele to thy high throne of merci, trusting to obtaine Gods fauoure, not for my merites, but for thy merites, O Iesu, who hast geuē thy self an acceptable sacrifice to thy father, to appease his wrath, & to bring al sinners, (truly repenting & amēding their euyl lyfe) into his fauour again. Accept me O lord, amōg the nūbre of thē that shalbe saued, forgeue my sines, geue me grace to leade a godly & innocēt life, graūt me thy heauēly wisdō, inspyre my heart with fayth, hope, & charitie, geue me grace to bee hūble in prosperitie, pacīēt in aduersitie, obediēt to my rulers, faithful vnto thē that trust me, dealing truely with al men, to liue chastely in wedlocke, to abhorre adultery, fornicacīō, & al vnclennes, to doe good after my power vnto al mē, to hurt no mā, that thi name may be glorified in me, during this presēt life, & that I afterward may obteine euerlasting life thorow thy merci, & ỹ merites of thi passiō. amē

¶ Certayne prayers, taken oute of the seruice dayly vsed in the Quenes house.

ALmighty god the father of mercy, & god of al cōforte, the which onely forgeuest sinne, forgeue vnto vs oure Monday

synnes

synnes good Lord, forgeue vnto vs our synnes, that by the multitude of thy mercies, they may be couered & not imputed vnto vs, & by the operacion of the holy ghost, we maye haue power and strength hereafter to resiste synne: by oure Sauiour and Lord Jesu Chryst. Amen.

Tuesday

O Lord God which despisest not a contrite heart, & forgeattest ỳ sinnes and wickednes of a sinner, in what houre soeuer he doeth mourne & lamēt his old maner of liuing: Graunt vnto vs O lord, true contriciō of heart, that we may behemently dispise our sinnefull lyfe past, and wholy be conuerted vnto thee, by oure Sauiour and Lorde Jesus Chryst. Amen.

Wednesdaye.

O Merciful father, by whose power & strength we may ouercome our enemies both bodily & ghostly: graunt vnto vs O lorde, that accoarding to our promise made in baptisme, we may ouercome ỳ chief enemies of our soule, that is the delyzes of the woarld, the pleasures of the flesh, & the suggestions of ỳ wicked spirit, & so after leade our liues in holines & righteousnes, ỳ we may serue thee in spirit & in trueth, & that by our sauiour & lorde Jesus Chryst. Amen.

Thursdaye.

O Almighty & euerlastinge God, which not only geuest euery good and perfite gifte, but also encreasest those giftes ỳ thou hast geuē: we most hūbly beseche thee mercyful God, to encrease in vs the gifte of faythe, that we maye truly beleue in thee, & in thi promises made vnto vs, & that nether by our negligence, noar infirmitie of the flesche, noar by greuousnes of tēptacion, nether by the subtill craftes & assaultes of the deuil, we be driuen frō faythe in the bloud of our Sauiour and Lord Jesu Chryst. Amen.

Frydaye.

GRaunt vnto vs O merciful God, we most hartely beseche thee, knowledge and true vnderstandinge of thy woarld, that al ignoarāce expelled, we may knowe what thy wyl & pleasure is in al thinges, & how to doe our dueties, & truely

truely to walke in our vocaciō, & that also we may expresse in our liuing those thinges that we doe know: that we bee not only knowers of thy word good lord, but also be workers of thesame: by our sauiour & lord Iesu Christ. Amen.

Saterdaye.

ALmighty god, which hast prepared euerlasting lyfe to al those that be thy faythful seruaūtes: graūt vnto vs Lord, sure hope of the life euerlasting, that we beynge in this miserable world, may haue some tast & felinge of it in our heartes: & that not by our deseruing, but by the merites & deseruing of our sauiour & lord Iesu Christ. amē

MErciful God, our onely ayde, succour & strength at al times, graunt vnto vs, O lorde, that in the time of prosperitie, we be not proud & so forgeat the, but that with our whole power & strēgth we may cleaue vnto thee: and in the tyme of aduersitie, that we fal not to infidelitie, & desperacion, but that alwayes with a constante faythe we may cal for helpe vnto thee: Graunt this O Lord, for oure aduocate sake, and sauiour Iesu Christ. Amen.

Sunday.

ALmighty & merciful lorde, which geuest vnto thy elect people the holy ghost, as a sure pledge of thy heauenly kingdō: Graunt vnto vs O lord, this holy spirite, that he may beare witnes with our spirite that we be thy children, & heyres of thy kingdō, & that by the operacio of this spirite we may kyl al carnal lustes, vnlawful pleasures, concupiscence, euyl affeccios contrary vnto thy will: by our Sauiour and Lord Iesu Christ. Amen.

A Prayer for truste in God.

THe beginning of the fall of man, was trust in him selfe. The beginning of the restoring of mā, was distruste in him self, & trust in god. O most gracious & most wise guide our sauiour Christ, which doest leade thē the right way to immortal blessednes, which truely and vnfainedly trusting in thee, committe them selfe to thee: Graunte vs, that lyke as we bee blynde and feeble in deede, so we maye take and repute oure selues, that wee presume not of oure selfes to see to oure selfes, but so farre to see, that alwaye we

maye

may haue thee before our eyes, to folowe thee beeinge oure guide, to be ready at thy cal moſt obediētly, & to cōmit our ſelues wholy vnto thee: that thou which onely knoweſt the waye, mayſt leade vs the ſame way vnto our heauenly deſyres. To thee with the father and the holy ghoſt be glorye for euer. Amen.

A Prayer for the concorde of Chriſtes Church.

ARyſe Lorde, let thine enemies be ſcattered, thy haters put to flight, the righteous & Chriſtes diſciples make pleaſaunt & mery, let them ſing prayſes and pleaſaunt ſonges vnto thee, let thē blowe abrode thy magnificence, let them moſte highly auaunce thy maieſtie, let thy glorye grow, let the kingdō of Chriſt frō heauē among the choſen be enlarged: bee thou the father of the fatherles, the iudge of the widowes, & the protectour of them, namely whō the world forſaketh, whoſe conſciences be troubled, whom the world purſueth for Chriſtes ſake, whiche be nedy & wrapped ful of miſery. In thy houſe o lorde, let vs dwel in peace & concord, geue vs al one heart, one minde, one true interpretacion vpō thy word. Pluck of the bandes aſwell from the conſciences as frō the bodies of the miſerable captiues, & of them alſo whiche as yet bee hedged in within the lyſtes of death, & vnaduiſedly ſtriue againſt grace. How dyre (lorde) is the flocke of thyne heritage: I praye thee powre downe largely the ſhowres of thy graces, lette a more plenteous fruitefulnes chaūce, let thy people be ſtrēgthened with thy ſpirite: Graunt vs lorde thy word aboūdantly, ſo that there may be many preachers of thy Goſpel, which maye within them ſelues holily conſpire and agree. Lette the church the ſpouſe of Chriſt, deale large ſpoyles of the conquered Sathan. All that beeleue in thee, by Chriſte (O lorde God of health) mought lyft thee vp with prayſes, might renoume thee, and extolle thee. We bee entered into the voyage of ſaluacion. Conducte vs luckelye vnto the porte, that beeynge delyuered by thee from the verye death, we maye eſcape and come to the verye lyfe. Finiſhe the thinge that thou haſt begō in vs, make vs to increaſe frō faith to faith,

leaue

leaue vs not to our own wil & choise, for it is slippery & redy to fal. To the thũderboltes of thy word put violẽce, that we may geue the glory to thee alonely. Geue to thy people courage and power, to withstande synne, and to obeye thy worde in all thinges: O Lorde God most glorious and excellent ouer all.

A Prayer agaynst the enemies of Christes trueth.

Delyuer me O Lorde, frõ the vngodly and stiffe nerked persons, for thou seest how in theyr hartes they ymagine mischiefe, and haue great pleasure to picke quarelles, theyr tongues bee more sharpe than any adders sting, and vnder theyr lippes lurketh poison of adders. But O merciful Lord, let me not fal into theyr hãdes, that they handle not me after theyr owne lustes. Thou onely art my God, thou must heare my pieteous plaint: Lord that rulest al together, that art the strength and power of my defence, bee thou as a saliet on my head, whensoeuer the vngodlye shal assault me: neyther suffre thou not the wicked thus to prosper in their matters. Suffre not their croked and malicious stomackes to encrease, and spitefullye reuyle thee. Loke vpon thy poore wretches cause, and ridde me oute of these dayly greuaunces, then shall I with a right vp heart and pleasaunt countenaunce, extoll and magnifye thy holye name. Amen.

A Prayer for patience in trouble.

How haste thou O Lorde, humbled and plucked me downe? I dare now vnnethes make my prayers vnto thee, for thou art angry with me, but not withoute my deseruing. Certaynly I haue sinned lord, I confesse it, I wil not denye it. But Oh my god, pardon my trespasses, release my dettes, render now thy grace agayne vnto me, stop my woundes, for I am al to plaged & beaten: yet lord, this notwithstãding, I abide pacientlye, and geue mine attẽdaunce on thee, cõtinually wayting for relief at thy hãd,

and

and that not without skyll, for I haue receyued a token of thy fauour and grace towardes me, I meane thy worde of promyse concernyng Christ, who for me was offered on the crosse for a raunsome, a sacrifice, and pryce for my synnes: wherfore according to that thy promyse, defende me Lorde by thy right hand, & geue a gracious eare to my requestes, for all mans steyes are but vayne. Beate downe therefore myne enemies thyne owne selfe with thy power, whyche art myne onely ayder and protectour O Lord god almighty. Amen.

A Prayer to be sayde at nyghte goynge to bed.

O Mercifull Lorde God heauenly father, whether we slepe or wake, liue or die, we are alwaies thine. Wherfore I beseche thee hartely, that thou wilt vouchsafe to take care and charge of me, & not to suffre me to perishe in the woorkes of darkenesse, but to kindle the lighte of thy countenaunce in my heart, that thy godly knowledge may dayly increase in me, throwe a right & pure fayth, and that I may alwayes be founde to walke and lyue after thy wyl and pleasure, throwe Jesus Christ our Lord and Sauioure. Amen.

A Prayer to be sayde at the houre of death.

O Lord Jesu, which art the only health of al mē liuing, and the euerlasting lyfe of them which dye in fayth: I wretched sinner geue and submitte my selfe wholy vnto thy most blessed wyl. And I beyng sure that the thing cannot perishe which is cōmitted vnto thy mercy, willingly now I leaue this fraple & wicked flesche, in hope of the resurrection, which in better wise shal restore it to me again. I beseche thee most merciful Lord Jesus Christ, that thou wilt by thy grace, make stronge my soule against al temptacions, & that thou wilt couer & defend me with the buckler of thy mercy agaynst all the assaultes of the deuil. I see and knowledge that there is in my selfe no helpe of saluacion, but al my confidence, hope & trust, is in thy most mercifull

full goodnes. I haue no merites nor good workes which I may allege before thee: Of synnes & euyll workes (alas) I see a great heape, but through thy mercy I truste to be in ꝑ numbre of thē, to whō thou wilte not impute theyr sinnes, but take & accept me for righteous and iuste, & to be the inheritour of euerlastinge lyfe. Thou mercifull Lorde werte borne for my sake, thou didst suffre both hunger & thyrst for my sake, thou didst preache & teache, thou didst praye & fast for my sake, ꝑ didst al good workes and dedes for my sake, thou sufferedst most greuous paynes and tormētes for my sake. And finalli, thou gauest thi most precious body to die, & thy bloud to be shed on the crosse for my sake. Now moste mercifull sauiour, lette all these thinges profyte me, which thou freely hast geuen me, that haste geuen thy self for me. Let thy bloud clense & washe away the spottes & foulenesse of my sinnes. Let thy righteousnes hyde and couer my vnrighteousnes. Let the merites of thy passion & bloud, be the satisfaccio for my sinnes. Geue me lorde thy grace, that my fayth & saluacion in thy bloud wauer not in me, but euer be fyrme & constante, that the hope of thy mercy & lyfe euerlasting, neuer decay in me, that charitie ware not cold in me: finallye, that the weakenesse of my flesche bee not ouercome with the feare of death. Graunt me mercyful sauiour, that when death hath shut vp the eyes of my bodie, yet that the eyes of my soule may stil behold & loke vpon thee: that whē death hath taken away the vse of my tongue & speache, yet that my heart may cry and say vnto thee, (In manus tuas domine, commendo spiritum meum,) that is to saye: O lorde, into thy handes I geue and committe my soule. (Domine Jesu accipe spiritum meum.) Lorde Jesu receyue my soule vnto thee. Ameh.

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